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THE IRISH UNIVERSITY BILL IN COMMITTEE.

BEFORE the House of Commons met yesterday there were indications that the Irish University Bill of the Government would be allowed to pass without any serious difficulty, and the order for going into committee had no sooner been read than the fact became still more apparent. The O'Donoghue had given notice of opposition, but stated that, "in consequence of representations made to him," he should not propose his amendment. Mr. P. J. Smyth, another Irish member, did, indeed, propose that legislation should be postponed, and that a Royal Commission on the subject should issue, but the proposal received scarcely any support, and was ultimately withdrawn. The Irish members generally were reticent, or mildly compliant; while Mr. Shaw, the Home Rule leader, assisted the Government in pushing the measure forward, in the hope, as he admitted, of getting something more out of them during its progress. At the end of a morning sitting the bill had got into committee, without a division, and the evening sitting sufficed for the passing of the clauses at present in the bill.

When the new clauses are discussed it will be seen whether the squeezability of the Government is exhausted. Yesterday it yielded nothing—at least to those who sought to break the blow about to fall on the Queen's University, by making the members of its Senate members of the Senate of the new University, and by giving its professors a corresponding position. The utmost that could be extorted from the Government was the assurance that a good number of the new Senate would be selected from the Senate of the existing University.

From this smooth passage, thus far, of the Ministerial measure it is by no means to be assumed that it has improved on acquaintance, except among the adherents of the Roman Catholic hierarchy, who now believe that it may be developed into a scheme for conceding a large portion of their demands. It is seldom that a measure of first-class importance is so "damned with faint praise," subjected to such searching criticism, and regarded with so much suspicion or doubt as this bill for—we will not say settling, but—dealing with, the Irish University question. Dr. Playfair differs widely from Mr. Courtney in regard to the necessity for the measure, but he also condemns it on academic grounds, and even declares it to be "the greatest pro-priestly measure introduced for many years." The destruction of the Queen's University, when its enlargement would have sufficiently served the avowed Ministerial purpose, is deprecated in strong terms, as an altogether gratuitous act, for which no adequate reason has been assigned. As Mr. P. Smyth pointed out yesterday, the bill is a destructive rather than a constructive measure—large and undefined powers being given to a body of the constitution of which Parliament is at this moment altogether ignorant. To this as yet unnamed Senate is to be entrusted powers that are almost equal to those of a Commission, under instructions so elastic that they will have a wide range of decision—so wide that it may include some covert arrangement for result fees. That is a fact on which the Irish Roman Catholic party confessedly build their hopes. It is because it is a tentative and an unsettling measure, and because it leaves plenty of room for future political intrigue or obstruction, that they forego opposition to what they declare to be absolutely insufficient and inappropriate. For this reason, the utmost vigilance will be needed when the bill reaches its next stage, viz., the consideration of the scheme of prizes which the Senate of the new University is authorised to prepare. The Government have tided over a difficulty—possibly have handed it over to their successors—and, therefore, it may be that crucial questions averted now will have to be decided hereafter.

To-day the new clause of the Government, and other proposals, will be disposed of, and by the end of the week the bill will go back to the Lords in the form in which it will become law. We cannot suppose that the Government will assent to Mr. Kavanagh's amendment in favour of the payment of result fees to colleges, and still less do we expect their concurrence in Lord Edmond Fitzmaurice's scheme for the endowment of St. Patrick's College, and the appointment of professors therein by the Crown. The Government appear to have gone the full length of their tether, for the present, in conceding the demands of the Romish party; but we are none the less impressed—and we hope that our readers will be equally impressed—with the necessity of being prepared presently to resist claims which have been held in suspense rather than decisively rejected.*

* In the course of yesterday's debate, which we are unable at a very late hour to discuss with the requisite fulness, Mr. Courtney, in a very able speech, took occasion to reply to Mr. Matthew Arnold, who wrote in the *Times* last week strongly urging the concession of the demands of Roman Catholics in respect to University education. We may quote the following passage from the hon. member for Liskeard as a pendant to our remarks:—"Mr. Matthew Arnold was of course a great authority. He had invented of late a new religion. It was a religion which dispensed with all forms, all articles, and all doctrines; but, with a delightful suffusion of tender sentiment and generous feeling, you are able to go on professing and repeating all the existing formularies, although they have no significance or meaning. It failed in the necessary element of being popular. It did not appeal to the rich, still less did it appeal to the poor, and, in fact, it was rejected altogether. Mr. Arnold said that there was a great want of Catholic University education in Ireland, and he referred to the state of things existing in Germany and France. But there it happened there were payments of stipends to the priests, and it was in connection with the payment of stipends to Protestant pastors in France, that there were payments for a Protestant school of theology. Did he propose to introduce anything of that kind in this country? Why, they were moving in a totally different direction. They had not yet disendowed the ministers in Scotland or the clergy in Ireland; but they had disendowed the Church in Ireland, and if the argument prevailed at all it should go to this extent—that because they had not disendowed the clergy in England or the ministers in Scotland they were bound in justice to set up and endow the Catholic priesthood there and with them a Catholic University. For his part, he rejected altogether the lesson which was founded on Mr. Matthew Arnold's Continental experiences."

SOUTH AFRICA IN THE HOUSE OF COMMONS.

DURING the last few days the time of the House of Commons has been much occupied with the affairs of South Africa. The uneasy feeling as to what is going on in that country which pervades the public mind is manifestly shared by Parliament; and we do not think that the Government have given any explanations or assurances which justify the slightest feeling of confidence in the future. The blood and treasure of the country have been wasted upon a policy which the majority of the English people have entirely condemned, but yet that policy, so far as we can judge, remains unchanged. The Government do not attempt to defend the acts of their subordinates, but yet no steps are taken to put a stop to a course of action which has already brought lasting discredit upon the English name. Sir Michael Hicks-Beach reminds us that responsible Government exists at the Cape, and that consequently his power of interference is limited. Mr. Rylands, in a singularly forcible speech, called the attention of the House to the fact that the Trans-Kei war had cost England nearly a million sterling, and that the Cape and Zulu wars combined would certainly involve this country in an expenditure amounting to no less than six or seven millions. It seems to us monstrous that, because the Cape possesses responsible government, therefore Mr. Gordon Sprigg and his friends should be at liberty to spend the money of the English taxpayer exactly as they please. Rather than that this state of things should continue, it would be better to adopt Mr. Rylands's advice, and leave Mr. Sprigg to carry out his own policy at the expense of the colonists. Mr. W. E. Forster demurs to this on the ground that, if the colonists are unchecked, they will wage wars of extermination against the natives. But is not this precisely what they have been doing during the last two years? The Imperial Government have found them the means to destroy or enslave many thousands of Kaffirs, and although Sir Michael Hicks-Beach has not a word to say in defence of these cruel proceedings, it appears to us that he has yet to take the first step to make the Cape Government feel that they are not at liberty to oppress and plunder the unhappy natives.

It is not without good reason that we make these observations. The able and exhaustive speech which Mr. Chamberlain made in the House of Commons on Friday last constituted a terrible indictment against the Cape Government. He showed that the most cruel excesses had been committed in connection with the suppression of the Galeka and Gaika outbreaks; that the atrocities to which he referred had been openly avowed, and even boasted of, by those who perpetrated them; that black men were punished with unsparing severity for offences which, when committed by Europeans, were visited with very lenient penalties; that loyal and disloyal natives were all alike disarmed, without receiving a shilling of compensation for the surrender of their guns; and that since the war, between 5,000 and 6,000 helpless Kaffir women and children have been reduced to a condition of quasi-slavery, they having been contracted to colonial farmers for a period of three years and a half, while a Government order has lately been issued prohibiting the issue of passes to male Kaffirs who desire to visit their families. Such was, in brief, the case Mr. Chamberlain presented

to the House in a singularly lucid statement, which was listened to with profound attention by the members present. The honourable gentleman's speech was unanswered, simply because it was unanswerable. Sir Michael Hicks-Beach, it is true, mildly deprecated attaching implicit credit to particular charges, because, forsooth, they had been published in an "Opposition newspaper"; but everyone acquainted with the journal referred to—*i.e.*, the *Cape Argus*—will, we think, agree with us that the insinuation was wholly unmerited. Yet the Colonial Secretary's speech was substantially an endorsement of Mr. Chamberlain's accusations. He proposed as a remedy the organisation of a local force, which would enable the colonists to deal with any emergency that might arise, and to deal with it "humanely." But it is obvious that, in order to deal with the native question "humanely," the spirit of humanity must exist in the colony, and, at the same time, actively influence the councils of the Government. The conduct of the Government which now rules the Cape Colony does not inspire us with that confidence in their humanity which Sir Michael Hicks-Beach still appears to entertain. If the confederation scheme could be carried out, it might, by increasing the common feeling of security and by tending to diminish the risk of panic, be calculated to promote the result which Sir Michael Hicks-Beach is anxious to secure; but Mr. Courtney's speech makes it clear that, in spite of Sir Bartle Frere's mingled threats and cajolery, no real progress has been made towards conciliating the disaffected Boers; and it is manifest that confederation would, without their loyal co-operation, prove only a new source of danger to the empire.

As for the Zulu war, it is by no means certain that we have reached the bottom of our difficulties, or that the additional vote of three millions the Chancellor of the Exchequer has just obtained will cover the expenditure which has already been incurred. Cetewayo is a fugitive, but it is far from probable that he will fall readily into our hands, or indeed that he has been actually deserted by the bulk of his followers. The destruction of Ulundi has apparently been signalised by a massacre as wicked as any which Bashi-Bazouks have ever perpetrated. According to the special correspondence of the *Daily Telegraph*, at the close of the battle of Ulundi our native contingent massacred all the Zulu wounded. In other words, the British forces—like the Turks—took no prisoners. We sincerely hope that if any attempt is made to hush up this horrible story it will be unsuccessful, and that the public will demand a full investigation into the facts of the case. If it be true that the wounded Zulus who had been bravely fighting in defence of their country have been slaughtered in cold blood by a force under the command of a British general, it is absolutely necessary that a stern and searching inquiry shall at once be made. For the rest, we are unable to employ the language of hope or encouragement. So far as Sir Garnet Wolseley is concerned, the virtual annexation of Zululand appears to be a foregone conclusion; and although that act may be temporarily disguised, and its formal accomplishment indefinitely postponed, yet it seems certain that, unless he is restrained by public opinion at home, he will follow too closely the malign example of the man whom he has superseded.

THE EDUCATION ESTIMATES.

UNDER the present Ministry the speeches with which the Education Estimates are introduced usually indicate Ministerial dissatisfaction with the successes, rather than with the failures, of the Act of 1870. The speech of Lord George Hamilton last Wednesday afternoon was no exception to the rule. We are far from imputing to the noble lord any desire to keep the population in absolute ignorance. But if his various utterances give any key to the ideal he cherishes, we should say that he looks back with wistful regret to the almost undisputed monopoly of the parson, and views with impatience the growth of institutions tending to make that monopoly as irrecoverable as protection for home-grown corn. The Vice-President of the Council would certainly wish the children of the poor to be instructed, but he would desire it to be done in such a manner that the supremacy of the Established Church over elementary education should be secured—the schoolmaster kept in his proper place as the clergyman's drudge; and the estimates of the department preserved from assuming proportions such as might ultimately threaten those more glorious branches of the public service, the army and navy. But the stars in their courses are fighting against this ideal. Since 1870 every year makes it more obviously impossible. Each new report shows that, in spite of all the cant about their unpopularity, school boards have taken firm root amongst the permanent institutions of the country, and that in the struggle for existence they may yet swallow up their more feeble rivals, the school attendance committees. At the same time, mainly owing to the action and influence of school boards, the profession of elementary teacher is gradually achieving an independence and a social consideration such as it never attained before. The thoroughness with which, as a general rule, school boards do their work, from the provision of buildings and furniture down to inquiry into the most recent refinements of educational reform, has necessarily involved a very large outlay of money. The burden, both on taxes and rates, threatens to become such that people are already inquiring whether it can be permanently necessary to keep up on a gigantic scale two separate armies, with such opposite purposes as the elevation and the destruction of human life. In fact, the more it is considered the plainer it appears that no more destructive solvent has ever yet been applied to the survivals of barbarism in our traditional civilisation, than the Elementary Education Act of 1870. Its operation is definitely though slowly disseminating a tone of feeling and opinion that will make Tory Ministries of the present type impossible. We cannot, therefore, wonder if, with the quick instinctive perception of antagonistic and destructive forces that is characteristic of all mortal existences, the Ministry should look coldly upon the working of the Act.

The agitation amongst the vestries and the pecuniary sensitiveness excited by depression of business, naturally suggest to all enemies of school boards that their weak point is the cost of their work. It is impossible to deny that such is the case; but at the same time we cannot forget the lesson given to the advocates of an expensive and wasteful parsimony by the London School Board election nearly three years ago. Lord George Hamilton, however, barbed his accusation of extravagance with the addition that "the more expensive system was not found more efficient than the less expensive." Yet the documents on which he based his speech show tolerably clearly that Mr. Chamberlain was in the right when he asserted that if Board schools cost ten per cent. more than others, the results obtained were ten per cent. better. In fact, it might have been put more strongly—for there are many points, such as superiority of buildings, greater cubic space for each child, better ventilation and sanitary arrangements, none of which appear in the schedules of the education report. If it is also borne in mind that the social status of the children taught in Board schools is on the average considerably below that of other elementary scholars, while the results attained, as proved by the statistics of passes, are now clearly above those of denominational schools, it must be admitted that the work done fully justifies the expenditure.

Lord George Hamilton, like other representatives of the old system, found fault with school boards for charging low fees to the children. But it is only because school boards are placed in a position enabling them to do this, that they can supply the enormous gap left in our educational system by denominational schools. The latter utterly failed to reach the poorer and more neglected classes, not from want of zeal on the part of the managers, but because, in order to make both ends meet, it was absolutely necessary that the children's fees should, in general, amount to one-third, if not more, of the annual cost. Now, experience has proved that schools conducted on such a principle cannot possibly secure the regular attendance of the very poor. To have hampered board schools with the condition that they must charge their fees on the same principle would have been to exclude them entirely from the very mission they were specially intended to accomplish.

But it is not only the rivalry of Board schools with more ecclesiastical institutions that alarms the present Education Department. Increased attendances and improved instruction have raised the demands on the national funds to £2,717,000 for the current year, and this sum naturally shocks a Government at its wits' end to pay the bill for slaughtering Zulus. It seems intolerable that the education of our own children should cost us only a few hundred thousands less than the destruction of savages in the wilds of Africa. But, as we have repeatedly urged, this is a subject that may be looked at from a very different point of view. The nation has to a certain extent deliberately taken the instruction of its children out of the hands of their parents. It is creating in parents the habit of looking to the public treasury for the provision of elementary schools. This is a habit which, so far as human foresight can go, is not in the least likely to be unlearned. On the contrary, with the example of the United States and our Australian colonies before us, it seems probable that such a habit will be confirmed and grow; nay, will become much more imperious in its demands. The nation, then, having taken such a responsibility on itself, is bound to do the work thoroughly. It is absurd to argue as if our first duty were to go meddling and muddling in Afghanistan, Turkey, and Zululand, and only a second or a third duty to take care of our own children. In our opinion, nothing will now stop the growth of this item in the Estimates. It may be cut down by a reactionary Ministry for a year or two, but only to spring up in vaster proportions than ever when the better feelings of the nation again prevail. It may amount to four millions, or to five, or even more; and unless the funds of abused charities, or, conceivably, of a disestablished Church, are made available for the purpose, an overburdened people will have no resource but to cut down the wasteful and heathenish expenditure at present lavished on a "celibate man-slaying machine."

Lord George Hamilton's reasons for refusing to extend compulsion under bye-laws to the whole country were entirely inconsistent with his own figures. When seventy per cent. of the total population are already under bye-laws, it is absurd to talk of waiting the growth of opinion before the area of such compulsion is extended. The truth is he fears the parson and the squire. But much as we respect these dignitaries, our respect for equality in law is greater; and we think it shameful that what the Vice-President is pleased to call the "local opinion" of rural districts should be allowed to keep the children of agricultural labourers in ignorance and consequent slavery.

THE DEADLOCK OF CONVOCATION.

THE amateur legislation of Convocation, at least so far as its more important objects are concerned, has come to nothing, and that venerable body has indeed proclaimed to the world, with more emphasis than heretofore, the inability of the bishops and clergy to discover any common basis of compromise between conflicting parties, or any means of checking the internal struggles which threaten to rend asunder, sooner or later, the Anglican Church. During the past week the *coup de grace* has been given to the two rubrics which a month ago were thought to hold out the prospect of a new era of peace in the Established Church.

It may be remembered that at the session held early in July the Lower House of Convocation, by a majority, was induced to abandon its previous attitude on the vestments question, and to accept a new ornaments rubric, which, while recognising the costumes allowed by law, and customarily used for two hundred years, relegated the use of other sacramental vestments to the discretion of the bishops—that is, they were not to be worn contrary to an Episcopal monition. It was, in fact, understood that the Episcopal Bench were not to exercise their veto except in cases where the majority of the congregation clearly objected to the use of eucharistic vestments. As in most cases of the kind, the understanding appears to have been misunderstood. At first the Ritualists, by putting their own interpretation on the new rubric, thought they could acquiesce in it. The Rev. Berdmore Compton held that the bishops agreed to tie their own hands and never to prohibit the Edwardian vestments where the vestments could be said to be introduced with the concurrence of the congregation. The English Church Union went a step further, and argued that, by the addition to the present Ornaments Rubric of the words, "until further order be taken by lawful authority," the vestments of Edward VI.'s time, which are assumed to be intended by that rubric, become, in fact, imperative, unless and until the bishop, by monition, forbid them. As these vestments are actually illegal until the law courts decide otherwise, the bishops would thus be obliged to set the law at defiance. This interpretation of the new rubric alarmed the Evangelicals, who, to use the words of Canon Birks, came to regard the proposed Eirenikon as calculated, so far as costume is concerned, to "abolish the Reformed Church governed by definite law, and replace it by thirty petty popedoms governed by the varying discretion or caprice of thirty bishops, and the understandings or misunderstandings of ten thousand clergy." It is curious that the new Ornaments Rubric should have been condemned on *both* sides. As we have seen, the Ritualists joined with the Evangelicals, though for different reasons, in casting contempt upon it, and in calling upon the York Convocation to destroy the handiwork of its sister assembly.

Last week the northern assembly faithfully carried out their wishes. When the new Ornaments Rubric came up for consideration the Archdeacon of Chester proposed that it is inexpedient to make any alterations at the present time. The Prolocutor took up the Canterbury proposal, but met with scant favour; and the Dean of Chester, with the approval of two bishops, proposed a new form, which dispensed with the discretion of the Episcopal Bench. No less a person than the Archbishop of York declined to support the Southern Eirenikon. His grace took occasion to remark that there was one drawback to the work carried on by the Church of England, viz., "the fear, not that we were going to Rome, but that we desired to take a step nearer Rome. People said that the Church did not know her own mind, and sailed as near Rome as possible. It was said that their vestment question was, after all, only one of clothes; but it was not one of indifference if it alienated the affections of the people." Archbishop Thomson contended that the use of vestments was modern, that the people did not like them, not even those who bore with them for their love for the clergyman who wore them. After this, the original resolution in favour of inaction was carried in the Lower House by 25 to 20 votes, and thrown out by the Upper by four to one. Thus the new Ornaments Rubric crumbled to pieces.

The Southern Convocation had also adopted a rubrical note explanatory of the Athanasian Creed. This the York assembly discussed during an entire sitting, and in the course of the debate bishops and dignitaries of the Church spoke in anything but complimentary terms of this metaphysical puzzle—one (the Bishop of Durham) saying that it was not a creed at all; another (the Bishop of Carlisle) denying that it was an historical standard of faith; and a third (the Bishop of Manchester) asserting that it was dogmatic and doctrinal, and not fit for ordinary use before a miscellaneous congregation. In the end the proposed rubric was rejected by the Upper House (three to two) and accepted by the Lower House (thirty to thirteen). The two Houses disagreeing, this rubric has also fallen to the ground.

Both the two Convocations met once again, and the question was, what was to be done. The principal work of Canterbury had been demolished by York, and the time was thought to have come when *some* reply should be given to the "Letters of Business" issued by the Crown in July, 1874—that is, a few months after the Beaconsfield *régime* commenced. During that time a number of minor alterations in the Ornaments and other rubrics have been mutually adopted. These, the fruit of many years' labour, the Convocation think they cannot afford to lose. So they have respectively adopted the following silly address to the Crown:—"That we have carefully considered the proposed alterations we now lay before your Majesty, but in so doing we do not wish it to be understood to invite the sanction of the two Houses of Parliament to what we have proposed unless the draft bill, which will be presented to your Majesty with this report, shall become law." What the draft bill in question is we have already explained. It simply proposes that the Convocations shall legislate, and that their decisions shall lay upon the table of both Houses of Parliament for forty days, and if not challenged shall become law. As no sane statesman would patronise such a bill giving Convocation independent authority, it follows that this ecclesiastical assembly has spent five long years in resultless discussion. As the *Daily News* puts it,—"It is time to remind all those concerned in these interesting proceedings that the Established Church of this country is subject to the control of Parliament, and of Parliament alone. Nor will Parliament ever part with its rights in this respect until the Church of England be put upon the same level as all the other religious bodies in the land. Convocation, indeed, is not a body to which any Church, established or otherwise, would be inclined to entrust the management of its affairs. In it the laity, who are still theoretically a part of the Church, are wholly unrepresented. The Upper House represents nobody but its own members. A large section of the Lower House consists of deans and archdeacons, who are in the same position. The remainder is elected partly by the chapters of cathedrals, and partly by the beneficed clergy. Curates have no voice in the matter whatever. This motley assemblage doubtless contains some men of ability, and many men of theological and ecclesiastical learning. But in the affairs of ordinary life, in politics, in morals, in social economy, the most marked characteristic of Convocation is its complete and absolute divergence from the opinions of the average layman. Such persons may well be consulted as experts. If they were permitted to legislate, we should soon be forcibly reminded of Frederic Robertson's saying that 'it is one thing to make rules for a religious clique, it is another to frame laws for a great nation.'"

ANOTHER CLAIM UPON THE IRISH CHURCH SURPLUS.

Last week we stated that it was proposed to make a further claim upon the Irish Church surplus on behalf of certain incumbents and curates of the late Established Church of Ireland. The bill for this object has been printed, and is backed by Messrs. Plunket, Brooks, Ewart, Kavanagh, and Sir A. Guinness. Its preamble is as follows:—

Whereas to certain persons being priests or deacons of the late Established Church of Ireland there were awarded and declared to be payable by the Commissioners of Church Temporalities in Ireland, acting in execution and in virtue of the powers given to them by the Irish Church Act, 1869, certain annuities as compensation for the loss by them sustained by reason of the disestablishment of the late Established Church of Ireland; And whereas it is expedient that all just and equitable claims of such persons as aforesaid should be considered and adjudicated upon, and that just and sufficient compensation should be made to such persons as aforesaid in respect of such loss as was sustained by them as aforesaid: Be it therefore enacted, &c.

As it is provided that the Act shall come into force on the 1st November next, its promoter, evidently propose to get it passed this session—if they can. It enacts that any "minor incumbent" to whom under the Disestablishment Act of 1869 was assigned an annuity of less than 250*l.* a year may, within six months from the passing of this Act, present a memorial to the commissioners of Church Temporalities in Ireland setting forth the reasons why his original annuity was insufficient, which memorial shall be considered by the commissioners with a view, if they think fit, to adjudicate upon the claim, which must not be so recognised as to exceed a total of 250*l.* a year. Clause 5 provides as follows:—

In adjudicating upon the prayer of any such memorial, the Commissioners of Church Temporalities in Ireland shall, for the purpose of ascertaining the sufficiency or the insufficiency of the original annuity, have regard to the probable increase of the income of such minor incumbent by reason of the operation of any statute in force at the date of the passing of the original Act for the augmentation of small livings in Ireland, and the funds, moneys, and property at such date vested in or under the control of the late Ecclesiastical Commissioners in Ireland, and applicable for such purposes, and also to the reasonable probability of the promotion of such minor incumbent in the said Church.

It is also enacted that any such supplementary annuity shall be held to be payable from January 1st, 1871—eight years ago—and be paid out of the Church funds; and that such minor incumbent shall not be disentitled by reason of his having commuted and compounded for the original annuity. If such incumbent feels aggrieved by the decision of the commissioners he may submit the question to arbitration, as provided by the original Act of 1869, with which Act this is incorporated.

Considering that it is nearly ten years since the Irish Church was disestablished, a demand like this is so unseemly that it is difficult not to regard it as a joke. But for the recent attacks upon the surplus—a million and a half for intermediate education, and more than that sum for pensions for National School teachers—this vamped-up claim would, of course, never have been heard of. If it were equitable the proper course would be to vote a certain sum and allow the Church Commissioners to apportion it. But to pass a bill permitting them to draw on the surplus fund so far as may be required to bring up the compensation to 250*l.* a year, with eight years' back-claims of "certain persons, being priests and deacons," is a vivid illustration of the reckl ssness of ecclesiastical effrontery, and is, we should think, wholly without precedent in legislation. This renewed attack upon a public fund cannot surely be sanctioned even by the present moribund Tory Parliament.

MINISTERIAL FEES.

"Nemo," who gives his name in confidence, writes us a letter which we cannot insert entire, but only so much of it as seems to us for the public advantage. Our correspondent says:—"There seems to be much curiosity afloat as to the above subject just now. I have heard it spoken of, in various quarters, as if some Dissenting ministers were making a fine thing of it, almost approaching to what some of the leading opera singers are receiving. If it is not so, the sooner these reports are corrected the better." "Nemo" refers by way of illustration to a well-known minister who is said to make high terms for his pulpit services and appearances on the platform. He mentions, as matter of common report, that this minister required ten guineas for preaching on behalf of a poor congregation, on which occasion little more than 20*l.* was collected. On another occasion when he was advertised to preach he is said to have demanded six guineas as his fee, and said he would not enter the pulpit until he had the money. "The deacons were foolish enough to go among the richer portion of a poor people to beg, in order to make up this sum before the service." In a third case the same minister asked 20*l.* for his pulpit services, but did not eventually undertake the duty, because the place was about a hundred miles from London. "And now," says our correspondent, "we have Dr. Talmage, who employs an agent, and informs the public that his fee is 100*l.* for his services. If the demand is great the man will make a splendid fortune in a short time, by preaching his Gospel of anecdote and Scripture. I have not heard what other ministers charge for sermons, speeches, marriages, burials, etc., or that there is any regular scale; but I know one minister, who is settled in a large manufacturing town, whose entire fees for marrying have been 2*s.* 6*d.* in one case and about 5*s.* in another, and that is all." "Nemo" suggests that there should be a uniform scale of charges; but that, in our day, may in practice prove to be impracticable; at least the old custom of charging a guinea, or two guineas,

to the House in a singularly lucid statement, which was listened to with profound attention by the members present. The honourable gentleman's speech was unanswered, simply because it was unanswerable. Sir Michael Hicks-Beach, it is true, mildly deprecated attaching implicit credit to particular charges, because, forsooth, they had been published in an "Opposition newspaper"; but everyone acquainted with the journal referred to—*i.e.*, the *Cape Argus*—will, we think, agree with us that the insinuation was wholly unmerited. Yet the Colonial Secretary's speech was substantially an endorsement of Mr. Chamberlain's accusations. He proposed as a remedy the organisation of a local force, which would enable the colonists to deal with any emergency that might arise, and to deal with it "humanely." But it is obvious that, in order to deal with the native question "humanely," the spirit of humanity must exist in the colony, and, at the same time, actively influence the councils of the Government. The conduct of the Government which now rules the Cape Colony does not inspire us with that confidence in their humanity which Sir Michael Hicks-Beach still appears to entertain. If the confederation scheme could be carried out, it might, by increasing the common feeling of security and by tending to diminish the risk of panic, be calculated to promote the result which Sir Michael Hicks-Beach is anxious to secure; but Mr. Courtney's speech makes it clear that, in spite of Sir Bartle Frere's mingled threats and cajolery, no real progress has been made towards conciliating the disaffected Boers; and it is manifest that confederation would, without their loyal co-operation, prove only a new source of danger to the empire.

As for the Zulu war, it is by no means certain that we have reached the bottom of our difficulties, or that the additional vote of three millions the Chancellor of the Exchequer has just obtained will cover the expenditure which has already been incurred. Cetewayo is a fugitive, but it is far from probable that he will fall readily into our hands, or indeed that he has been actually deserted by the bulk of his followers. The destruction of Ulundi has apparently been signalised by a massacre as wicked as any which Bashi-Bazouks have ever perpetrated. According to the special correspondence of the *Daily Telegraph*, at the close of the battle of Ulundi our native contingent massacred all the Zulu wounded. In other words, the British forces—like the Turks—took no prisoners. We sincerely hope that if any attempt is made to hush up this horrible story it will be unsuccessful, and that the public will demand a full investigation into the facts of the case. If it be true that the wounded Zulus who had been bravely fighting in defence of their country have been slaughtered in cold blood by a force under the command of a British general, it is absolutely necessary that a stern and searching inquiry shall at once be made. For the rest, we are unable to employ the language of hope or encouragement. So far as Sir Garnet Wolseley is concerned, the virtual annexation of Zululand appears to be a foregone conclusion; and although that act may be temporarily disguised, and its formal accomplishment indefinitely postponed, yet it seems certain that, unless he is restrained by public opinion at home, he will follow too closely the malign example of the man whom he has superseded.

THE EDUCATION ESTIMATES.

Under the present Ministry the speeches with which the Education Estimates are introduced usually indicate Ministerial dissatisfaction with the successes, rather than with the failures, of the Act of 1870. The speech of Lord George Hamilton last Wednesday afternoon was no exception to the rule. We are far from imputing to the noble lord any desire to keep the population in absolute ignorance. But if his various utterances give any key to the ideal he cherishes, we should say that he looks back with wistful regret to the almost undisputed monopoly of the parson, and views with impatience the growth of institutions tending to make that monopoly as irrecoverable as protection for home-grown corn. The Vice-President of the Council would certainly wish the children of the poor to be instructed, but he would desire it to be done in such a manner that the supremacy of the Established Church over elementary education should be secured—the schoolmaster kept in his proper place as the clergyman's drudge; and the estimates of the department preserved from assuming proportions such as might ultimately threaten those more glorious branches of the public service, the army and navy. But the stars in their courses are fighting against this ideal. Since 1870 every year makes it more obviously impossible. Each new report shows that, in spite of all the cant about their unpopularity, school boards have taken firm root amongst the permanent institutions of the country, and that in the struggle for existence they may yet swallow up their more feeble rivals, the school attendance committees. At the same time, mainly owing to the action and influence of school boards, the profession of elementary teacher is gradually achieving an independence and a social consideration such as it never attained before. The thoroughness with which, as a general rule, school boards do their work, from the provision of buildings and furniture down to inquiry into the most recent refinements of educational reform, has necessarily involved a very large outlay of money. The burden, both on taxes and rates, threatens to become such that people are already inquiring whether it can be permanently necessary to keep up on a gigantic scale two separate armies, with such opposite purposes as the elevation and the destruction of human life. In fact, the more it is considered the plainer it appears that no more destructive solvent has ever yet been applied to the survivals of barbarism in our traditional civilisation, than the Elementary Education Act of 1870. Its operation is definitely though slowly disseminating a tone of feeling and opinion that will make Tory Ministries of the present type impossible. We cannot, therefore, wonder if, with the quick instinctive perception of antagonistic and destructive forces that is characteristic of all mortal existences, the Ministry should look coldly upon the working of the Act.

The agitation amongst the vestries and the pecuniary sensitiveness excited by depression of business, naturally suggest to all enemies of school boards that their weak point is the cost of their work. It is impossible to deny that such is the case; but at the same time we cannot forget the lesson given to the advocates of an expensive and wasteful parsimony by the London School Board election nearly three years ago. Lord George Hamilton, however, barbed his accusation of extravagance with the addition that "the more expensive system was not found more efficient than the less expensive." Yet the documents on which he based his speech show tolerably clearly that Mr. Chamberlain was in the right when he asserted that if Board schools cost ten per cent. more than others, the results obtained were ten per cent. better. In fact, it might have been put more strongly—for there are many points, such as superiority of buildings, greater cubic space for each child, better ventilation and sanitary arrangements, none of which appear in the schedules of the education report. If it is also borne in mind that the social status of the children taught in Board schools is on the average considerably below that of other elementary scholars, while the results attained, as proved by the statistics of passes, are now clearly above those of denominational schools, it must be admitted that the work done fully justifies the expenditure.

Lord George Hamilton, like other representatives of the old system, found fault with school boards for charging low fees to the children. But it is only because school boards are placed in a position enabling them to do this, that they can supply the enormous gap left in our educational system by denominational schools. The latter utterly failed to reach the poorer and more neglected classes, not from want of zeal on the part of the managers, but because, in order to make both ends meet, it was absolutely necessary that the children's fees should, in general, amount to one-third, if not more, of the annual cost. Now, experience has proved that schools conducted on such a principle cannot possibly secure the regular attendance of the very poor. To have hampered board schools with the condition that they must charge their fees on the same principle would have been to exclude them entirely from the very mission they were specially intended to accomplish.

But it is not only the rivalry of Board schools with more ecclesiastical institutions that alarms the present Education Department. Increased attendances and improved instruction have raised the demands on the national funds to £2,717,000 for the current year, and this sum naturally shocks a Government at its wits' end to pay the bill for slaughtering Zulus. It seems intolerable that the education of our own children should cost us only a few hundred thousands less than the destruction of savages in the wilds of Africa. But, as we have repeatedly urged, this is a subject that may be looked at from a very different point of view. The nation has to a certain extent deliberately taken the instruction of its children out of the hands of their parents. It is creating in parents the habit of looking to the public treasury for the provision of elementary schools. This is a habit which, so far as human foresight can go, is not in the least likely to be unlearned. On the contrary, with the example of the United States and our Australian colonies before us, it seems probable that such a habit will be confirmed and grow; nay, will become much more imperious in its demands. The nation, then, having taken such a responsibility on itself, is bound to do the work thoroughly. It is absurd to argue as if our first duty were to go meddling and muddling in Afghanistan, Turkey, and Zululand, and only a second or a third duty to take care of our own children. In our opinion, nothing will now stop the growth of this item in the Estimates. It may be cut down by a reactionary Ministry for a year or two, but only to spring up in vaster proportions than ever when the better feelings of the nation again prevail. It may amount to four millions, or to five, or even more; and unless the funds of abused charities, or, conceivably, of a disestablished Church, are made available for the purpose, an overburdened people will have no resource but to cut down the wasteful and heathenish expenditure at present lavished on a "celibate man-slaying machine."

Lord George Hamilton's reasons for refusing to extend compulsion under bye-laws to the whole country were entirely inconsistent with his own figures. When seventy per cent. of the total population are already under bye-laws, it is absurd to talk of waiting the growth of opinion before the area of such compulsion is extended. The truth is he fears the parson and the squire. But much as we respect these dignitaries, our respect for equality in law is greater; and we think it shameful that what the Vice-President is pleased to call the "local opinion" of rural districts should be allowed to keep the children of agricultural labourers in ignorance and consequent slavery.

THE DEADLOCK OF CONVOCATION.

The amateur legislation of Convocation, at least so far as its more important objects are concerned, has come to nothing, and that venerable body has indeed proclaimed to the world, with more emphasis than heretofore, the inability of the bishops and clergy to discover any common basis of compromise between conflicting parties, or any means of checking the internal struggles which threaten to rend asunder, sooner or later, the Anglican Church. During the past week the *coup de grace* has been given to the two rubrics which a month ago were thought to hold out the prospect of a new era of peace in the Established Church.

It may be remembered that at the session held early in July the Lower House of Convocation, by a majority, was induced to abandon its previous attitude on the vestments question, and to accept a new ornaments rubric, which, while recognising the costumes allowed by law, and customarily used for two hundred years, relegated the use of other sacramental vestments to the discretion of the bishops—that is, they were not to be worn contrary to an Episcopal monition. It was, in fact, understood that the Episcopal Bench were not to exercise their veto except in cases where the majority of the congregation clearly objected to the use of eucharistic vestments. As in most cases of the kind, the understanding appears to have been misunderstood. At first the Ritualists, by putting their own interpretation on the new rubric, thought they could acquiesce in it. The Rev. Berdmore Compton held that the bishops agreed to tie their own hands and never to prohibit the Edwardian vestments where the vestments could be said to be introduced with the concurrence of the congregation. The English Church Union went a step further, and argued that, by the addition to the present Ornaments Rubric of the words, "until further order be taken by lawful authority," the vestments of Edward VI.'s time, which are assumed to be intended by that rubric, become, in fact, imperative, unless and until the bishop, by monition, forbid them. As these vestments are actually illegal until the law courts decide otherwise, the bishops would thus be obliged to set the law at defiance. This interpretation of the new rubric alarmed the Evangelicals, who, to use the words of Canon Birks, came to regard the proposed Eirenikon as calculated, so far as costume is concerned, to "abolish the Reformed Church governed by definite law, and replace it by thirty petty popedoms governed by the varying discretion or caprice of thirty bishops, and the understandings or misunderstandings of ten thousand clergy." It is curious that the new Ornaments Rubric should have been condemned on *both* sides. As we have seen, the Ritualists joined with the Evangelicals, though for different reasons, in casting contempt upon it, and in calling upon the York Convocation to destroy the handiwork of its sister assembly.

Last week the northern assembly faithfully carried out their wishes. When the new Ornaments Rubric came up for consideration the Archdeacon of Chester proposed that it is inexpedient to make any alterations at the present time. The Prolocutor took up the Canterbury proposal, but met with scant favour; and the Dean of Chester, with the approval of two bishops, proposed a new form, which dispensed with the discretion of the Episcopal Bench. No less a person than the Archbishop of York declined to support the Southern Eirenikon. His grace took occasion to remark that there was one drawback to the work carried on by the Church of England, viz., "the fear, not that we were going to Rome, but that we desired to take a step nearer Rome. People said that the Church did not know her own mind, and sailed as near Rome as possible. It was said that their vestment question was, after all, only one of clothes; but it was not one of indifference if it alienated the affections of the people." Archbishop Thomson contended that the use of vestments was modern, that the people did not like them, not even those who bore with them for their love for the clergyman who wore them. After this, the original resolution in favour of inaction was carried in the Lower House by 25 to 20 votes, and thrown out by the Upper by four to one. Thus the new Ornaments Rubric crumbled to pieces.

The Southern Convocation had also adopted a rubrical note explanatory of the Athanasian Creed. This the York assembly discussed during an entire sitting, and in the course of the debate bishops and dignitaries of the Church spoke in anything but complimentary terms of this metaphysical puzzle—one (the Bishop of Durham) saying that it was not a creed at all; another (the Bishop of Carlisle) denying that it was an historical standard of faith; and a third (the Bishop of Manchester) asserting that it was dogmatic and doctrinal, and not fit for ordinary use before a miscellaneous congregation. In the end the proposed rubric was rejected by the Upper House (three to two) and accepted by the Lower House (thirty to thirteen). The two Houses disagreeing, this rubric has also fallen to the ground.

Both the two Convocations met once again, and the question was, what was to be done. The principal work of Canterbury had been demolished by York, and the time was thought to have come when *some* reply should be given to the "Letters of Business" issued by the Crown in July, 1874—that is, a few months after the Beaconsfield *régime* commenced. During that time a number of minor alterations in the Ornaments and other rubrics have been mutually adopted. These, the fruit of many years' labour, the Convocation think they cannot afford to lose. So they have respectively adopted the following silly address to the Crown:—"That we have carefully considered the proposed alterations we now lay before your Majesty, but in so doing we do not wish it to be understood to invite the sanction of the two Houses of Parliament to what we have proposed unless the draft bill, which will be presented to your Majesty with this report, shall become law." What the draft bill in question is we have already explained. It simply proposes that the Convocations shall legislate, and that their decisions shall lay upon the table of both Houses of Parliament for forty days, and if not challenged shall become law. As no sane statesman would patronise such a bill giving Convocation independent authority, it follows that this ecclesiastical assembly has spent five long years in resultless discussion. As the *Daily News* puts it,—"It is time to remind all those concerned in these interesting proceedings that the Established Church of this country is subject to the control of Parliament, and of Parliament alone. Nor will Parliament ever part with its rights in this respect until the Church of England be put upon the same level as all the other religious bodies in the land. Convocation, indeed, is not a body to which any Church, established or otherwise, would be inclined to entrust the management of its affairs. In it the laity, who are still theoretically a part of the Church, are wholly unrepresented. The Upper House represents nobody but its own members. A large section of the Lower House consists of deans and archdeacons, who are in the same position. The remainder is elected partly by the chapters of cathedrals, and partly by the beneficed clergy. Curates have no voice in the matter whatever. This motley assemblage doubtless contains some men of ability, and many men of theological and ecclesiastical learning. But in the affairs of ordinary life, in politics, in morals, in social economy, the most marked characteristic of Convocation is its complete and absolute divergence from the opinions of the average layman. Such persons may well be consulted as experts. If they were permitted to legislate, we should soon be forcibly reminded of Frederic Robertson's saying that 'it is one thing to make rules for a religious clique, it is another to frame laws for a great nation.'"

ANOTHER CLAIM UPON THE IRISH CHURCH SURPLUS.

Last week we stated that it was proposed to make a further claim upon the Irish Church surplus on behalf of certain incumbents and curates of the late Established Church of Ireland. The bill for this object has been printed, and is backed by Messrs. Plunket, Brooks, Ewart, Kavanagh, and Sir A. Guinness. Its preamble is as follows:—

Whereas to certain persons being priests or deacons of the late Established Church of Ireland there were awarded and declared to be payable by the Commissioners of Church Temporalities in Ireland, acting in execution and in virtue of the powers given to them by the Irish Church Act, 1869, certain annuities as compensation for the loss by them sustained by reason of the disestablishment of the late Established Church of Ireland; And whereas it is expedient that all just and equitable claims of such persons as aforesaid should be considered and adjudicated upon, and that just and sufficient compensation should be made to such persons as aforesaid in respect of such loss as was sustained by them as aforesaid: Be it therefore enacted, &c.

As it is provided that the Act shall come into force on the 1st November next, its promoter, evidently propose to get it passed this session—if they can. It enacts that any "minor incumbent" to whom under the Disestablishment Act of 1869 was assigned an annuity of less than 250*l.* a year may, within six months from the passing of this Act, present a memorial to the commissioners of Church Temporalities in Ireland setting forth the reasons why his original annuity was insufficient, which memorial shall be considered by the commissioners with a view, if they think fit, to adjudicate upon the claim, which must not be so recognised as to exceed a total of 250*l.* a year. Clause 5 provides as follows:—

In adjudicating upon the prayer of any such memorial, the Commissioners of Church Temporalities in Ireland shall, for the purpose of ascertaining the sufficiency or the insufficiency of the original annuity, have regard to the probable increase of the income of such minor incumbent by reason of the operation of any statute in force at the date of the passing of the original Act for the augmentation of small livings in Ireland, and the funds, moneys, and property at such date vested in or under the control of the late Ecclesiastical Commissioners in Ireland, and applicable for such purposes, and also to the reasonable probability of the promotion of such minor incumbent in the said Church.

It is also enacted that any such supplementary annuity shall be held to be payable from January 1st, 1871—eight years ago—and be paid out of the Church funds; and that such minor incumbent shall not be disentitled by reason of his having commuted and compounded for the original annuity. If such incumbent feels aggrieved by the decision of the commissioners he may submit the question to arbitration, as provided by the original Act of 1869, with which Act this is incorporated.

Considering that it is nearly ten years since the Irish Church was disestablished, a demand like this is so unseemly that it is difficult not to regard it as a joke. But for the recent attacks upon the surplus—a million and a half for intermediate education, and more than that sum for pensions for National School teachers—this vamped-up claim would, of course, never have been heard of. If it were equitable the proper course would be to vote a certain sum and allow the Church Commissioners to apportion it. But to pass a bill permitting them to draw on the surplus fund so far as may be required to bring up the compensation to 250*l.* a year, with eight years' back-claims of "certain persons, being priests and deacons," is a vivid illustration of the reckl. sness of ecclesiastical effrontery, and is, we should think, wholly without precedent in legislation. This renewed attack upon a public fund cannot surely be sanctioned even by the present moribund Tory Parliament.

MINISTERIAL FEES.

"Nemo," who gives his name in confidence, writes us a letter which we cannot insert entire, but only so much of it as seems to us for the public advantage. Our correspondent says:—"There seems to be much curiosity afloat as to the above subject just now. I have heard it spoken of, in various quarters, as if some Dissenting ministers were making a fine thing of it, almost approaching to what some of the leading opera singers are receiving. If it is not so, the sooner these reports are corrected the better." "Nemo" refers by way of illustration to a well-known minister who is said to make high terms for his pulpit services and appearances on the platform. He mentions, as matter of common report, that this minister required ten guineas for preaching on behalf of a poor congregation, on which occasion little more than 20*l.* was collected. On another occasion when he was advertised to preach he is said to have demanded six guineas as his fee, and said he would not enter the pulpit until he had the money. "The deacons were foolish enough to go among the richer portion of a poor people to beg, in order to make up this sum before the service." In a third case the same minister asked 20*l.* for his pulpit services, but did not eventually undertake the duty, because the place was about a hundred miles from London. "And now," says our correspondent, "we have Dr. Talmage, who employs an agent, and informs the public that his fee is 100*l.* for his services. If the demand is great the man will make a splendid fortune in a short time, by preaching his Gospel of anecdote and Scripture. I have not heard what other ministers charge for sermons, speeches, marriages, burials, etc., or that there is any regular scale; but I know one minister, who is settled in a large manufacturing town, whose entire fees for marrying have been 2*s.* 6*d.* in one case and about 5*s.* in another, and that is all." "Nemo" suggests that there should be a uniform scale of charges; but that, in our day, may in practice prove to be impracticable; at least the old custom of charging a guinea, or two guineas,

has been more and more departed from, and when a popular minister requires a fee in proportion to the congregation he is expected to draw, on the principle of "sharing the profits," this is, on the face of it, a very objectionable innovation, the only remedy for which seems to be that deacons should not ask him.

Since we received "Nemo's" letter, our attention has been called to an article in the *Fountain* on "Dr. Talmage's Style," which the writer condemns with much sarcasm. After various quotations from the rev. doctor's writings, his critic remarks:—"Let many English preachers struggling to live upon 100*l.* a-year read these points, and consider how it is that their author makes in one night as much money as they make by the arduous ministry of a whole year." He then goes on to say, in language which will meet with general approval:—

Yes, this money part of Dr. Talmage's "style" is doing him irreparable injury. The unhappiest impression is being everywhere made by his exorbitant pecuniary demands. From one newspaper we learn that Dr. Talmage had agreed to go to a certain town for 60*l.* clear of all expenses. In a few days his man of business wrote that applications were coming in so fast that the charge must be raised to 100*l.* The date was fixed under the 60*l.* arrangement, but date and price must both give way under the pressure of boundless success. Dr. Talmage can hardly be aware of the impression which is being produced by such conduct. He must not pretend to say that he is not a party to it. He is the principal party, and he alone must be held responsible. We are entirely in favour of every man being handsomely paid for his services, but we protest against any man cancelling his engagement in one town because he can make more money in another. The other day Dr. Talmage was invited to go to a children's charity meeting. He went. He made a short speech, and took a cheque for 10*l.* for doing so. If he had presented the cheque to the charity it would have been a seasonable and graceful act. In all this money-scheming there is a great principle involved, and we shall not hesitate to name it. Where there is so much haggling for money, where dates and prices are changed to gratify a thirst for gold, where the determining condition of every engagement is the amount of money it will realise, where a heavy deposit must be made before the lecture is delivered, the whole process indicates a charlatanry which must, before long, bring its own exposure and ensure its own condemnation.

We commend this extract to all whom it may concern. In this country we have few, if any, ministers of the Gospel who make their pulpit services a matter for barter in the fashion here denounced. But the principle of charging high fees for acceptable pulpit services is also to be condemned. In the olden time, we believe, the practice was to leave the remuneration to the good feeling of those who engaged the minister. But if a popular preacher is to regulate his own terms, on the "star" principle, does he not lay himself open to the charge of "money-scheming," and making a traffic of his services?

The projected memorial to the late Miss Francis Ridley Havergal is to take the form of a fund, which is to be handed to the Church Missionary Society. The money is to be expended in the training and employment of native Biblewomen in India.

The New Testament Revision Company, meeting at Westminster, have (the *Athenæum* says) made such progress in their work that the New Testament is likely to be published by the University presses early in 1880. It is intended to issue in the first instance two editions—a large handsome octavo, and a small cheaper volume for more general use. The English and American companies are now busy with the final revision of passages in which the same Greek words are found, so as to bring the translation into greater harmony.

Three students of Cheshunt College, Messrs. W. M. Jones, H. M. Livens, and O. N. Tribe, have passed the first B.A. examination in the University of London. Two students, Messrs W. Heather and C. G. Sparham, were in the first division at the matriculation examination, and C. M. Jessop, son of the Rev. R. C. Jessop, B.A., of Cheshunt College, passed with honours.

DR. DE JONGH'S LIGHT-BROWN COD LIVER OIL.—ITS UNEQUALLED EFFICACY IN INFANTILE WASTING AND DEBILITY OF CHILDREN.—Mr. Thomas Hunt, late Medical Officer of Health, St. Giles's and Bloomsbury, writes: "In badly-nourished infants, Dr. de Jongh's Light-Brown Cod Liver Oil is invaluable. The rapidity with which two or three tea-spoonfuls a day will fatten a young child is astonishing. The weight gained is three times the weight of the Oil swallowed, or more; and, as children generally like the taste of Dr. de Jongh's Oil, and when it is given them, often cry for more, it appears as though there were some prospect o deliverance for the appalling multitude of children who figure in the weekly bills of mortality issued from the office of the Registrar-General." Dr. R. C. Croft, Author of "Handbook for the Nursery," writes: "Dr. de Jongh's Light-Brown Cod Liver Oil is almost a specific in many of the diseases peculiar to infancy and childhood, and I have seen marked benefit produced by its use. Patients prefer it to the Pale Oils, and are able to retain it more comfortably." Dr. de Jongh's Light-Brown Cod Liver Oil is sold only in capsuled imperial half-pints, 2s. 6d.; pints, 4s. 9d.; quarts, 9s.; with his stamp and signature and the signature of his sole consignees on the capsule and the label under wrapper, by all chemists. Sole consignees, Ansar, Harford, and Co., 77, Strand, London.—[ADVT.

Literature.

"SACRED BOOKS OF THE EAST."*

The present volumes are the first instalment of the series of translations of certain sacred books of the East, projected by Professor Max Müller on his retirement from the active duties of the Chair of Comparative Philology at Oxford, and which the liberality of the delegates of the University Press has enabled him to issue. We heartily congratulate both parties on this publication as an earnest of the successful prosecution of a scheme which, had it depended on the support of the public, could not have been floated, for no one will pretend that the volumes before us are likely to excite interest outside a limited circle, or to be catalogued by Mr. Mudie among the "books of the season." They supply in a form hitherto inaccessible, or at best in fugitive issues, materials for the comparative history of the great systematised religions, which in the hands of capable generalisers, familiar with the successive phases of man's spiritual development, will enlarge the horizon of the many in that direction, as the popularising of science has expanded the physical horizon. To learn that other nations than our own have their collections of writings which, long abiding in the form of tradition, were at last gathered into a canonical whole, guarded as a direct revelation, fenced about with theories of verbal inspiration, and the source of endless commentaries, constitutes, apart from any controversy which may be roused as to the relative merits of the several sets of Scriptures, to that conception of racial unity which is still the dream of the few. The programme issued by the editor of the series under review embraces the presentment in complete and accurate versions, made by the foremost Orientalists, of the more important Scriptures from the six so-called "book religions"—that is, the ancient Vedic and its historical descendant, the later Brahminic; Buddhism; Parsi, or Ancient Persian; Mahomedanism; and, among the Chinese, by whom three "State" religions are patronised, Confucianism and Tâvism. We should be glad to learn that the success of this programme becomes an incentive to its extension to Scriptures west of the Tigris, as the Accadian, parent of many elements in the Chaldean and Hebrew religions, and the Egyptian sacred "Book of the Dead," concerning which so much remains to be explained. In the sympathetic, yet judicial, introductory essay which the editor contributes to the first volume, he utters some needful cautions upon the temptation to select from these old scriptures what is best to the exclusion of specimens of the rubbish in which it is commonly embedded. He explains the association of the silly and the hideous with the wise and the beautiful as perhaps due to the lack of discrimination in the past, which caused the preservation of the local and the trivial with the permanent, remarking, "We must try to imagine what the Old Testament would have been if it had not been kept distinct from the Talmud, or the New Testament if it had been mixed up, not only with the spurious gospels but with the records of the wranglings of the early councils, if we wish to understand, to some extent at least, the wild confusion of sublime truth with vulgar stupidity that meets us in the pages of the Veda, the Areata, and the Tripitaka." And for this reason the greater part of the volumes before us is as a strange jargon to which ears attuned to the melody of Hebrew lyrics can never become accustomed, while the difficulties incident to the conversion of these into our mother tongue are multiplied tenfold in the endeavour to clothe the thoughts of the East in the language of the West.

The most ancient and important book in Hindoo sacred literature is the Rig-Veda, a translation of the hymns in which is promised. Meanwhile, Professor Max Müller issues as the first volume in the series certain Upanishads, which name (said to mean the act of sitting beneath a teacher, whence it came to signify attentive submission to him and faith in what he said) is used to designate certain works, about 170 in all, which stand to the Vedas in the relation of commentary to text, seeking to explain not only the process of creation but the nature of a Supreme Being and its relation to the human soul, indeed, teaching the identity of the two, which is set forth in allegorical and mystical language, varied with dialogue, and interspersed with prayers and hymns of ritual.

It is not easy to supply illustrative quotations from lengthy and connected treatises; but a stray specimen or two may be gathered, as this—the opening words of which seem an anticipation of the nebular hypothesis, and its closing words to have supplied Professor Tyndall with the peroration to his Belfast address:—

For in the ether exist both sun and moon, the lightning, stars, and fire. Through the ether we call, through the ether we hear, through the ether we answer. In the ether, or space, we rejoice (when we are together) and rejoice not (when we are separated). In the ether everything is born, and towards the ether everything tends when it is born. Meditate on ether.

In a series of dialogues, a son fresh and full of conceit as a University prig from his study of the Vedas, exhibits his ignorance on many abstract questions and is instructed by his father so that he may be led to "what is the highest object of the Upanishads, the recognition of the self in man as identical with the Highest Self or Brahman." Questioning his father, he is commanded to bring him some salt which was put in the water the night before.

The son having looked for it found it not, for, of course, it was melted. The father said, "Taste it from the surface of the water. How is it?" The son replied, "It is salt." "Taste it from the middle. How is it?" The son replied, "It is salt." "Taste it from the bottom. How is it?" The son replied, "It is salt." The father said, "Throw it away, and then wait on me." He did so, but salt exists for ever. Then the father said, "Here also, in this body, forsooth, you do not perceive the True, my son, but there, indeed, it is. That which is the subtile essence, in it all that exists has its self. It is the Self, and thou, O Svetaketer, art it."

The second volume is occupied with specimens of Sûtras or aphorisms on the sacred laws of the Aryas, giving in short sentences the rules of ceremonies to be committed to memory by the young students of the Vedas, and observed by them both before and after their initiation; regulations as to dress, purification, foods allowed and forbidden, inviting us to the interesting question of a comparative study of these with the interminable inanities of Rabbinism. To these Sûtras are added many bearing on the domestic and private religious duties of householders, on marriage, the birth of children, burial, &c., regulating, like the oral law of the Jews, the minutest acts of daily life. The student of the "sacred science" is not to sleep in the daytime or use perfumes, not to wash his body with hot water for pleasure; he is to wear his hair all tied in one knot, not look at dancing, and be free from anger and envy! Minute instructions follow as to the time and place of his study of the Veda, and when the student has attained the highest knowledge, that of Atman (Brahman or Self), "the immortal and the spotless," he is at peace with all created things, and has entered the universal soul. "He who knows the sacred law obtains heavenly bliss."

We have left ourselves no space for remarks upon the third volume, the venerable and gifted translator of which needs no introduction from us. His name is a guarantee for the soundness of the work which is before us, and the Confucian "texts" are enriched by an introduction on their history and meaning which will be very helpful in lessening the bewilderment in which, we venture to think, the unenlightened reader of the "Kings" (or "warps of a web") as the Chinese sacred books are called, would be placed.

* SACRED BOOKS OF THE EAST. Translated by Various Oriental Scholars, and Edited by Professor MAX MULLER:—Vol. I. *The Upanishads.* Part I. Translated by the EDITOR. Vol. II. *The Sacred Laws of the Aryas.* Part I. Translated by GEORG BUHLER. Vol. III. *The Sacred Books of China: the Texts of Confucianism.* Part I. Translated by JAMES LEGGE. (Oxford: Clarendon Press.)

"A LIFE WORTH LIVING."*

The name of Mrs. Gould must be so familiar to many who are in the habit of reading this journal that we seem to be committing almost an impertinence in mentioning it to our readers. It is well said in the title-page, "Mrs. Gould, *of Rome.*" She was an American lady belonging to New York—one of those most attractive American ladies whom one meets with now and then in England, but more frequently on the Continent. Very beautiful she was, and very winning, but, above all, very godly—absorbed, for the most part of her life, in Christ's work. This work, from what may be considered to be almost accidental circumstances, was done in Italy, and a very brave work it was. Mrs. Gould was sent to Europe in ill health, and the result of her voyage across the Atlantic was such that she never made the voyage again. Her feelings in respect to that, to some pleasant, but to others rather fearful, journey are described in her journal, where she says, "For five successive nights I never closed my eyes. Tell me of the majestic magnificence of the sea, and the grandeur of being

* *A Life Worth Living.* Memorials of Emily Bliss Gould, of Rome. By LEONARD WOOLSEY BACON. (New York: Anson D. F. Randolph and Co.)

borne on its bosom, I insist that it is a beast! —I am almost ready to say *the* beast. It has a thousand claws to shake one with, a tail three thousand miles long to pound you with, a monstrous broad back with which it runs under you, and bumps the breath out of your body, and a great gaping mouth with which it is ever striving to swallow you. It is a treacherous, fierce, rioting, noisy, thumping, fighting villain. It has no crested waves, no moonlit beauty, no lovely sunrises, no anything good, but everything bad."

Mrs. Gould's experience was not altogether uncommon, but it was such that she never again crossed the Atlantic. Upon her early European experience we need not dwell, and, indeed, it is very slightly touched upon in this memoir. But we find that she soon took a great interest in the Vaudois Church, "of whose communion she afterwards became a member, and to which she bequeathed, as a legacy, the dearest of all her possessions—the care of the Italo-American schools."

It is especially in connection with the Italo-American schools that Mr. Gould's life was one that, as is indicated in the title-page, was "worth living." She found herself placed at Rome in "the wretchedly evil days just before the emancipation of the city, while the Papal Government was fast filling up the measure of its iniquities." Here she soon became, as we are told, a leader of foreign society, her beauty, her winning manners, and her wit establishing her in the first rank of the Anglo-American circle. By-and-by she began to think of work. She became greatly interested in the Waldensian Churches; and established, first of all, a Protestant Orphanage at Florence—following in the steps of Ferretti. This she greatly helped. Let us give, from this work, an illustration of Roman Catholic feeling in regard to education—

One winter, during these "evil days" of Rome, while Mrs. Gould was earnestly engaged among her English and American friends in that city, in collecting money for this orphanage at Florence, an incident occurred which displayed something of her character and something of the character of that benign and "paternal government," the overthrow of which, we are sometimes taught, was a monstrous and horrible sacrilege, and the restoration of which is represented as a duty binding on all Christian nations, that the wrath of God may so be averted from the world.

It became known to the Papal Government, through some of those delicate expedients which were a part of its ordinary machinery, that a vile and abominable thing was committed in the Holy City; that a humane and Christian woman was actually collecting charitable gifts among her personal friends for the support of some orphan children in the neighbouring town! There are some forms of vice and crime at which this apostolic Government, for a consideration, has sometimes been induced to connive. But not at enormities like this!

And—

But the present case was a different one, in two gravely important respects; first, the crime was no longer that of Christian worship, but that of acts of charity and mercy to destitute and suffering orphan children; secondly, the offender, summoned before the police court in her husband's absence, at the instance of an eminent prelate, to answer for this nefarious business, was a woman. It might have been expected, and undoubtedly was, that a woman suddenly dragged into that position would be intimidated at once. But the result was the furthest possible from that; for she was "in nothing terrified by her adversaries, which was to them an evident token of perdition, but to her of salvation, and that of God." Present in court, to lend the majesty of his purple to this dignified attempt to frighten a foreigner and a lady with the threat of criminal proceedings, was Monsignor N —— one of the most noted society-prelates of the Roman court, personally known to Mrs. Gould, and at once recognised by her as the instigator of this mischief. It may not have been according to the Roman Code of Procedure in such cases provided, but for all that it was not the less effective, when the little American lady, with an immense dignity which those who knew her will at once imagine, turned sharply upon her eminent friend and charged him with the shameful insult that had been put upon her. At once Monsignor was all protestations of respect and disclaimer. "He purred over me like an old cat," said Mrs. Gould when she told the story, on reaching home. He was sure that no insult was intended, and trusted that no offence would be taken. "But you *have* insulted me," she answered; "you know perfectly well that if I have transgressed the law there is a proper way of dealing with a lady in my position, through the representative of my country. But go on, if you think best, and make me a criminal on such a charge as this! I promise you there is not a newspaper in America but shall tell the story of it." Obviously the relations between prosecution and defence were becoming painfully inverted. There was a little *sotto voce* consultation between the court and the eminent *amicus curiæ*, at the end of which they were fain to let the prisoner go without so much as a reprimand.

Mrs. Gould, after this, did much work in Rome. She and her husband, indeed, became famous for "good deeds." She herself took the young in hand, establishing a school, well known for many years, and now also well known. Her description of her first efforts is very touching, and she gives some curious anecdotes of the ignorance of Italian children. The editor says:—

The dense ignorance discovered by Mrs. Gould in the children that came under her instruction was of the same sort with that which was reported by commissioners of the Italian Government, as the result of inquiries made by them soon after the liberation of Rome. The extraordinary document presented by this commission was widely circulated at the time by the Government as a sort of *pièce de justification* before the public opinion of the world. It brought to light ludicrous examples of ignorance, not merely among children of the lower classes, but among those who had enjoyed the privileges of some of the more advanced schools which the clerical government had provided for young ladies and gentlemen. When the alumni of the better schools of old Rome, being questioned upon the great names in Italian history, could answer, for example, that Christopher Columbus was another name for the Holy Ghost, it is less amazing that the little children from the street should be ignorant of the plainest and simplest facts in the life of Jesus Christ. If the report were within reach, it might be largely quoted in further proof of the spiritual as well as intellectual darkness of the people who had lived in the very focus of the light of the Roman Catholic Church.

Mrs. Gould's schools naturally were attacked, but she says:—

The most violent attacks made upon the schools, however, do not proceed directly from the priests, but from the "Society for the Promotion of Catholic Interests." Our neighbours in the Vicolo Soderini, who were members of it, were most venomous in their spite, insulting us in the street, on the stairs and terrace, calling out from the windows to the mothers of the children, "Renegade," "Hypocrite," and "Protestant," which latter was of course the most opprobrious epithet in their estimation. "Oh! fine Catholics you are," they would say, "sending your children to the school of that excommunicated one."

So Mrs. Gould's school became famous. But she was too wise and too Christian to be merely denominational. She says herself, "Our aim is to Christianise and civilise—not to propagandise—and fill the mind with thoughts of a Heavenly Father and a loving Saviour." *That*, it need not be said, did not suit the Roman Curia. But the work grew, and Mrs. Gould became a spiritual as well as a social power in Rome. Here is one day of her life:—

I have been obliged to neglect sending you my promised letter, having been literally *drowned* in work since my return to Rome. I found that my school had greatly increased in numbers, but was suffering for want of my personal care in many other ways. So I have gone into it each day and remained during the entire school session, with the exception of a run home to breakfast. This I shall have to do for some weeks longer, when I hope to have properly trained both children and teachers, so that I shall have some little time to myself. My correspondence is all carried on after eleven o'clock at night. Indeed, this is my life at present. Breakfast at nine. A few words on housekeeping matters, and then at once to the school. My kind friend, the young Vaudois clergyman, has been so occupied that he could not give the religious instruction, so all this has fallen upon me. I took alternately after the opening of the school the different classes, but I was seized with sudden and violent bronchitis, and my husband became so alarmed that I only take the English, the opening exercises, and the first-class, with the general oversight and discipline. It is nearly five when I leave the school, and I step straight into bed, where I remain until nearly eight. In the evening, friends always come in, as that is the only time when I am at home, and after they leave, comes the correspondence of the day, which is simply tremendous; husband, house, and friends all go to the wall.

Year after year this work was kept up with almost an amazing energy. Then there came a death, which brought a wonderful heart-sorrow to the children of Rome. Many American women have done well amongst the neglected of Roman Catholic and Mahomedan States, but amongst them all few names will shine with brighter light than that of Emily Bliss Gould. Let us ask, in a last sentence, how it is that we cannot get portraits with such distinct outline and character in any English work as we get from Mr. Ritchie's exquisitely-engraved portrait of Mrs. Gould?

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*"ANTI-THEISTIC THEORIES."**

It has for a considerable period been a conviction of ours that the next serious change in philosophical tendency will be a return generally to the old-fashioned common-sense. The high metaphysics, which have, in one form or other, dissolved away the external world, have prepared the path for a Positivism or Scepticism which, while affecting to deal only with reality in its last issue, involves the whole sphere of consciousness in doubt. We cannot know things in themselves—reality eludes all our endeavours; we perceive phenomena alone, and even these phenomena only in relation to ourselves as we apprehend them. Extremes meet. Realism and Idealism join hands to declare all knowledge dependent on the knower—to annihilate not only the external world, but the world of fixed or absolute truth also. John Stuart Mill, whose philosophy is unconsciously or half-consciously the foundation of the scientific Positivism now so much in vogue, and illustrated by men like Professors Huxley and Clifford, acknowledged not only that on his principles he could not in the last result account either for memory or the *ego*, but expressed himself with something of wistful doubt whether there might not exist a world to whose inhabitants it might be possible that two and two would make five. Positivism had here become simple Pyrrhonism; at once surrounding all external appearances with doubt, and reducing the first facts of mental consciousness themselves to mere delusions, with no true ground in the laws of universal human nature. Since it is really impossible on its ground to postulate anything of consciousness as certain save merely present impressions, no ideal world or anything dependent on a synthesis of mental states can really be regarded as valid. Poetry, as embodying aspirations relating essentially to past and future, must be depreciated as well as religion; and with them the range of the spiritual instincts is weakened, since the links of which they are built are proclaimed to have no real and substantial union with each other.

The bearing of this philosophy on morality and religion must soon become very close and its action very insidious and fatal. For if the facts of nature may be mere delusions no less than what had hitherto been held as primary facts of human nature, morality and religion can in the last result find no sanction. Society itself becomes impossible, and coheres simply like an old and rotten building, because of use and want, but has no vital principle or necessity underlying it. The field of Christian apologetics has thus been immeasurably widened. It is felt that the lines must be extended so as to touch the very foundations of life and of society. Skirmishing between contending outposts will not now be found satisfactory; the field must be fought from right to left, and no point remain unguarded. The more recent arguments therefore traverse far more extended lines than heretofore. The being of a God is not now to be established satisfactorily by arguments like those of Paley, or of John Foster and Dr. Chalmers. The foundations of theism itself require to be reclaimed from the surges of Positivism and Materialism which later scientific ideas have done so much to reinforce. The Theist who ventures into the arena with present-day opponents must, so to speak, do something to turn the weapons of Materialism and Positivism against themselves; to demonstrate, on the one hand, that they fail to draw full inferences from acknowledged facts; and that, on the other, they helplessly assume certain elements which they ought rigorously to exclude, and are guilty of a kind of mental thimblerigging which one would hardly suspect such men to be consciously guilty of. We have recently had several able works dealing with Positivism in this spirit. A very remarkable contribution of this character was Professor Herbert's posthumous volume noticed by us a few months ago. Mr. Malloch's "Is Life Worth Having?" in its first part was likewise remarkable, and in some respects it ably exposed the poverty of the land in the Materialistic kingdom; but the most systematic treatment of the whole field we have as yet had is, perhaps, Dr. Flint's most masterly work, titled, "Anti-Theistic Theories," in which Positivism, Materialism, Secularism, the religious phase of Comtism, and related "isms" are most logically and thoroughly investigated and exposed. It is somewhat of a misfortune, we think, that the great subject of Agnosticism has been altogether left out of account here; for though doubtless the reason given for the omission in the delivery of the Baird Lectures was good enough, it hardly holds of the printed book. In spite, however, of this *lacuna*, the book is complete, efficient, thorough in all the fields that it professes to traverse.

It is very interesting to read Dr. Flint's complete demonstration of the fact that the atomic Materialism of the present day is still substantially the Materialism which Epicurus and Lucretius propounded; and his illustrations of this thesis are certainly striking and sometimes ingenious, no less than his careful survey of the Materialism of France, of Germany, of England, but the great interest of the book to us lies in the closeness and cogency of the argument which follows. Here, for instance, we find two important weak points of Materialism in all its phases most efficiently exposed:—

Materialism is inconsistant with its own theory of knowledge. It implies that all knowledge is obtained through the bodily organs of sense; that we know nothing except what our senses tell us; that the limits of sensible experience are the limits of knowledge. Yet it starts, and necessarily starts, with assertions manifestly at variance with this doctrine. It affirms either the existence of atoms or the infinite divisibility of matter. Have atoms ever been reached by any sense? No; the very notion of sense possessing such a power is absurd. Then matter is affirmed to be eternal. But is eternity an object of sense? Has any materialist seen or touched eternity? Has any creature ever had an eternal sensation? Again no. The very men who assert that matter is eternal are found at other times assuring us that we have no idea of eternity, on the ground that all our knowledge is derived from sensation. What sort of system is it,

* *Anti-Theistic Theories.* Being the Baird Lecture for 1879. By ROBERT FLINT, D.D., LL.D. (William Blackwood and Sons.)

however, which is thus inconsistent and self-contradictory at its very foundation? Surely it is one little entitled to be considered either satisfactory or scientific.

Again, materialism, as I have already indicated, has no reasonable account to give us of force. It is not required, of course, to give us an account of the absolute nature of force in itself. Force is known only through its effects—only from experience. More, therefore, is not asked from materialism than that it shall give an intelligible non-contradictory view of the relation of force to matter. But instead of meeting this demand it represents their relationship only in ways which reason and science refuse to sanction. The majority of materialists assert that force is inherent in matter; that matter is essentially active; that matter and force are inseparable, and have co-existed from eternity. But this assertion is the denial of a fundamental law of physical science—the law stated by Newton in the words, "Everybody perseveres in its state of rest or of moving uniformly in a straight line, except in so far as it is made to change that state by external forces." This law is conclusively proved, both experimentally and by the consequences involved in denying it. If true, however, matter is in itself inert, inactive, without power of originating motion or producing change; and the view of the relation of matter and force, assumed as axiomatically evident by a host of materialists, is anti-scientific and erroneous in the highest degree. If true, the argument of Aristotle for a first mover is plainly a very strong one. If a body cannot move itself it must be moved by a cause distinct from itself; and this external cause, and if a body, must be moved by another cause; and so on in a regress which, not to be *ad infinitum*, must end in a cause which is self-acting, and consequently not a body. It has been attempted to meet this argument by affirming that matter is endowed with a property of attraction, in virtue of which, while each separate molecule of matter is inert, two molecules are active, each being a cause of motion in the other. But the reply is inadequate, and ignores two important considerations.

And this, specially on the licence imported under the idea of force, may be regarded as penetrating to the very core of the matter:—

Force can no more be accounted for by aggregation, than the strength of a horse can be accounted for by the motion of the cart which it draws. Aggregation pre-supposes, and therefore cannot explain force. But no other supposition appears to remain except that matter has the power of putting itself in motion—has in some degree the faculty of volition or self-determination. This, the supposition which Epicurus and Lucretius adopted, is growing in favour with modern materialists. Anthropomorphism in physics was probably never more prevalent than at present, especially among those who denounce anthropomorphism in theology. Confidently deny free will to man and confidently ascribe it to atoms, and you stand a good chance just now of being widely acknowledged as a great physical philosopher, and are sure at least of being honoured as an "advanced thinker." But nonsense does not cease to be nonsense when it becomes popular. The notion of an atom of matter putting itself in motion is a still more glaring contradiction of the law of inertia than an atom externally and necessarily active. It also confounds matter and mind, and even nature and miracle. It may be taught as a truth of physical science, but it is in reality a delusion, due to metaphysical nightmare.

A single step further brings us to another crucial point, at which materialists are prone to cover inconsistency by an adept use of terms which only need to be analysed to show their complete inconsistency and contradictoriness of thought. This is the confusion which is introduced by the double meaning of the term phenomena. Dr. Flint has some searching passages on this matter, and we must extract one striking paragraph, which—when read in the light of our remark about a return to common-sense—may have yet more of practical bearing:—

The limitation or reduction of phenomena to material phenomena is unwarranted. We have a direct and immediate knowledge of thinking, feeling, and willing, and simply as phenomena these are markedly distinct from the phenomena called material. They are never, as material phenomena always are, the objects of our senses. But we are at least as sure of their existence as of the existence of material phenomena, and to deny or overlook their existence is to reject or ignore that which is most indubitable. There is no testimony so strong as the direct immediate testimony of consciousness. When we feel, or think, or will, when we perceive or remember, love or hate, we know we do so with a certainty the most absolute. The consciousness which a man has of any state of mind at the moment when he experiences it, is not sufficient to inform him whether the state be simple or complex, original or derivative—whether it be coextensive with human consciousness or extend into the consciousness of the lower animals, or be peculiar to the consciousness of a portion of the human race or to the individual himself, nor is it sufficient to establish whether there be anything outwardly corresponding to it, but it is sufficient to establish beyond all doubt that there is such a fact in the mental experience of the individual. The most thorough scepticism cannot challenge its evidence when limited to this sphere. It is only, in fact, at this barrier that absolute scepticism is arrested. Absolute scepticism refuses to admit that in external or sense perception things appear to us as they actually—*i.e.*, in themselves—are, but not that internal or self-consciousness apprehends its objects as they really exist. In external perception what apprehends is mind, and what is apprehended belongs to an altogether different world, which may or may not correspond to it; whereas in internal perception the object itself falls within the consciousness, exists only as it is known and is known only as it exists, consciousness and existence being here coincident, and in fact identical. Internal consciousness thus carries with it stronger evidence than sense. The so-called positivism, therefore, which affirms that the objects of sense are the only phenomena apprehended, instead of keeping close to facts, as it pretends to do, contradicts the facts which the experience of every moment of conscious existence testifies in the most direct and decisive manner. Its most obvious characteristic is the disregard of facts. A number of the adherents of positivism have, consequently, left the company of Comte at this point. They have insisted, very properly, that mental states are positive facts, and the appropriate data of science no less than physical processes.

The utter futility which underlies the Comtean notion of the religious body is thus ably exposed:—

Religion is not essentially synthetic. It does not necessarily tend to unity, and still less is it necessarily a state of perfect unity. In almost all its lower forms, and even in the worships of India and Greece, it may be seen to work towards division and multiplicity. The tendency to unity is only manifested in a religion when the theorising reason obtains the mastery over imagination and phantasy. The mythological processes are the reverse of synthetic or unifying. Nor does religion necessarily and of itself prescribe a universal and comprehensive rule of life. One of the most obtrusive facts presented by the history of religion is, that only in its higher types does religion enter into alliance with morality, and add its sanction and consecration to a general code of conduct. Religion as religion may be, and in countless cases is, grievously divorced from the sense of duty. The separation is of course to be deplored, but its possibility, and, still more, its frequent actual occurrence, prove that to identify religion, with morality is altogether inadmissible. Further, religion does not imply idealisation in the sense meant by Comte and Mill. Imagination, there is no doubt, enters largely into religion, and worshippers always conceive of their gods as in some respects superior to themselves. But idealisation as a conscious formation of types of perfection, or a deliberate imaginative glorification of anything, so as to make it an ideal object in contradistinction to a real object, is not a religious but a purely poetical process. Ideals cannot even be idols.

Thus we have imperfectly indicated the character and the scope of a work which should be in the hand of every student of theology and science, who would fain see fairly both sides of the great questions which are now occupying, if not perplexing, the most powerful intellects; and, whether Dr. Flint may in every point be agreed with or not, but one opinion can be entertained of his thoroughness, his clearness, his complete mastery of his subject, and his literary skill and grace.

THE MAGAZINES, AUGUST.

Blackwood opens with a new tale likely to attract August readers. For it is of the wonderful character, and the organ of wonder is apt to sleep a little in business times. But, when you take a holiday it is well to become as a little child again, or at least to try and bring back some childike feelings. And here the reader will find some occasion for wonder, but we may as well inform the author that the very incident he describes—putting a ring on the finger of a statue and then finding the finger, to his horror, closed, was given only a few months ago, and was stale then, for it is the foundation of the opera of "Zampa." It's a pity to be obliged to say so, but so it is. Some one follows with a word for Cyprus; it is time that some one should. The article on stock-jobbing gives information, but is not so critical as one would have expected. Passing over "India and the Silver Question," which, however, is not a little reassuring, we come to a remarkably pleasant article on "Readers"—the readers of all sorts—which you may read down at the seaside with both stimulus and enjoyment, settling, perhaps, in your own mind, what sort of reader you are.

Fraser contains a second instalment of Mr. Blackmore's "Mary Anerley." Mr. Blackmore is already well into his tale, with, as can be easily seen, a firm grip of his plot. And he is one of the few novelists whose plot does not run away with him. The next most noticeable article is Count Orsi's history of the celebrated Boulogne Expedition of Prince Louis Napoleon in 1840. Count Orsi gives us the first intelligible explanation of it; but why should it not have been given before? The "State of Public Business" is a severe comment upon the Government proceedings in Parliament. Other articles are of inferior interest; but no one can have all equal to the two first mentioned. By the bye, a good many will be glad to see "A. K. H. B." returning to *Fraser*, although some of his papers in the past have not been much better than rather superior garrulity.

In the *Gentleman's Magazine* Mrs. Lynn Linton still holds the Anglican priest up to scorn and detestation, thereby exciting the wrath of the *Church Times*, expressed with some vindictiveness a little while ago. But is not Mrs. Linton prolonging the situation a little too much? Mr. Swinburne, who is as fine a critic as he is a poet, examines the claim that has been made for Shakespeare's authorship of Edward III., and very effectively disposes of it. "Meteor Dust" is the title of another of Mr. Proctor's rare astronomical papers. It is calculated that although more than a hundred millions of meteors fall upon the earth in the course of a day, it would take a thousand millions of years for them to add more than an inch to the earth's surface. But so stupendous are these figures, although they can be worked out with almost mathematical accuracy, that we cannot realise them! It is now considered to be probable, from the orbits of the meteors, that many of them come from sources outside the solar system, telling us, therefore, of the constitution of the unknown worlds. There is a very good vindication of the "London School Board and its Work" by Mr. Sydney Buxton, and an admirable article, "War and its attendant maladies," by Mr. F. R. Graham, showing that, while thousands are killed, perhaps three times as many as are killed die from incidental causes. The Peace Society should make use of this paper. There is a good deal in the very discriminating article on "Prince Napoleon," by Mr. Justin M'Carthy, in which we feel disposed to agree. As in this:

Whatever has been his private influence upon the affairs of Europe since the Ajaccio speech, his public life has been as quiet and reserved as if fame or ambition were unmeaning words to him. The fall of the Empire brought him into no prominence, and he took the Republic with the same composed indifference with which he formerly accepted the *coup d'etat*. His short occupation of a seat in the National Assembly at Versailles, and his one display of oratory, only proved to the present generation that he was really a capital debater. Where Ledru Rollin failed he succeeded. It is by no means certain that Prince Napoleon's career is ended yet, or that he is destined to pass into history as one of its puzzles, like the "Chevalier d'Eon" or "The Man in the Iron Mask," and such other enigmatical nuisances. It is difficult to believe that he is content with having once taught the world that he is a man of genius, with the capacity for doing great things. There is a very picturesque scene in Scott's "Ivanhoe," when at the tournament the Black Knight holds aloof from the combat for a long time, and listens composedly to the taunts of his adversaries, and then suddenly dashes into the fight, clears everybody before him, and returns again to his silent, solitary attitude. This is just the part which Prince Napoleon has played in the game of politics.

Some slight solution of the enigma of the Prince's life is perhaps to be found in the following lines, written by him in the *Revue des Deux Mondes* a few years back:—

"I have always had for the Emperor, my cousin, a thorough devotion, of which I think I have given him sufficient proofs by the frankness of my conduct, even by the very opposition I have shown to many acts of his government—a thankless *role*, which rarely confers power and influence, and which exposes its supporter to every kind of calumny. I found my only satisfaction in the sentiment of duty accomplished. My personal *role*, sometimes effaced, sometimes preponderating, has always had the same aim—the greatness of France, to be obtained by the alliance of the Napoleons with democratic ideas."

Prince Napoleon has always been persistently disbelieved; it never seems to have entered into the minds of his enemies that he could possibly speak the truth. Yet the course of his life has been generally in accordance with his own statements, and his declaration that the aim of his life has ever been the greatness of France, to be obtained by the union of Bonapartism and democracy, has never been belied by any action of his career. Indeed, it is to this strange faith in an impossible combination that his unsuccess might fairly be attributed. His Bonapartism has fairly injured him with the democraats, his democracy with the Bonapartes. The result has been that want of power and influence over which his deeply disappointed ambition was compelled to utter one cry in the confession of faith we have quoted.

Some curious matter will be found in the "Influence of the mind on the body," in the *Cornhill*, and striking anecdotes are given of cures effected by hypnotism or artificial somnambulism. Here is a cure effected by influencing the imagination:—

A singular case, bearing in some degree on the right to mislead a patient, was described a few months ago in a public address by a well-known American doctor. A young lady in one of the Western States was convinced that a bristle of her toothbrush had become embedded in her throat, and was causing mischief there, which would terminate fatally if the foreign body were not removed. The family doctor, and after him several physicians of repute, examined her throat, and all agreed in assuring her (which really was the case) that there was no bristle there at all. She continued to grow worse, the imaginary bristle causing all the effects which a real bristle might perhaps have caused. At last a young surgeon was consulted, who followed a different line of treatment. Looking long and carefully at her throat, and examining the afflicted part with several instruments, he at last gravely assured her that she was quite right; a bristle was there, and the inflammation she experienced was undoubtedly due to it. He could not, he said, remove the bristle at once, as the only instrument which would effectually reach it was at home. He went home for it, as he said, but really to enclose in an instrument of suitable form a bristle from a toothbrush. Returning, he carefully nipped the skin of the throat where the young lady felt the pricking of the non-existing bristle, and after causing her enough discomfort to satisfy her that this time the operation of extracting the bristle was certainly in progress, he withdrew the instrument in triumph, and along with it the bristle, which had indeed first entered her mouth in that instrument's company. From that time she recovered rapidly. For it will be understood that though there was no real cause for her fears, a real irritation had been excited by them, and organic mischief had resulted. The story ends here so far as our present subject concerned, though as a tale it may seem to many incomplete without a few words more. The young surgeon, we are told, was highly in favour thenceforth. He had not only saved her life, as she supposed, but had shown her to have been right, and all her friends, as well as the other doctors, wrong. She would have accepted his hand but for the circumstance that, having already a wife, he omitted to offer it. She blazoned

abroad his fame, however, until he had become famous "throughout the whole State." All would have ended pleasantly had he not in a moment of weakness confided the true explanation of the young lady's cure to his wife—of course, under promise of strict secrecy—which, however, did not prevent the story from reaching the young lady's ears in a few hours. It is hardly necessary to say that thenceforth [illegible] towards the doctor were the reverse of the [illegible] entertained before. True, she owed her cure to him, but the cure was worse than the illness.

"Justice to William" is very readable. Is your name William, or nothing but "Bill"? Here you will find much that you did not know before concerning the origin—the very honourable origin—of your name and a great deal more. "Art and Democracy" is wanting in decisiveness, written, apparently, when the writer did not know exactly what to say. Of Mr. Black's story is it necessary to say more than that it is by Mr. Black?

Temple Bar contains a powerful chapter of the Lancashire tale of "Probation," bringing out, with fine contrasts, the character of the Lancashire working man. Mr. Siddons's "Theatrical Recollections" are very interesting, going back to the days of Mrs. Jordan. The brief tale of "Pipes and Chewnie," is one of the very tenderest of boy and girl. In the "Queen of the Whigs" the reader will find both social and political information. Of whom? But nobody will ask that question. Some facts are drawn from sources that are now altogether forgotten. One wonders when the ardent political spirit of ninety years ago will be revived. It was healthy if it was often mistaken, and that is better than stagnation. When are we to see an election such as that of Middlesex? When will the same personal interest be felt in the success of the leaders of parties? That is suggested to us by this article. Other papers are even unusually good.

London Society contains a good story of a first—and last—speculation on the Stock Exchange, written clearly by a very wise man, who having, under strong pressure, once speculated and lost, was not so senseless as to "try and get his money back again." "The Salts of Saltaire" are well described, in another of the articles on "Fortunes made in Business," and there is an admirable and life-like exposure of "Sporting Prophets," which some city clerks might see, and thereby save themselves from ruin. "Air and Rest in Normandy." Yes; it's very well to write about it, but it is barbarous to thrust it under the eyes of persons who want that very thing, but cannot get it? Get it! Those that most need it might as well ask for the Nevada silver mines. There is light matter of the pleasantest kind in the other pages of *London Society*. Take it with you, O reader, to—Normandy!

One of the most attractive papers in *Scribner's Monthly* is on John Greenleaf Whittier, illustrated, as all such papers are in this magazine, with a profusion of the finest woodcuts. Mr. Brooks gives us some touching anecdotes of Lincoln, and amongst them all, this:—

> Lincoln was a close observer of nature, as well as of men. He used natural objects to complete his similes. Into the wonderful alembic of his mind everything was received, to be brought forth again as aphorism, parable, or trenchant saying. In woodcraft, for example, he was deeply skilled, his habit of close observation leading him to detect curious facts which escaped the notice of most men. Riding through a wood in Virginia, he observed a vine which wrapped a tree in its luxuriant growth. "Yes," he said, "that is very beautiful; but that vine is like certain habits of men; it decorates the ruin that it makes." At another time when we were in Virginia together, just after a fall of snow, I found him standing on the stump of a tree, looking out over the landscape. He called attention to various subtle features of the view, and said, among other things, that he liked the trees best when they were not in leaf, as their anatomy could then be studied. And he bade me look at the delicate yet firm outline of the leafless tree against the sky. Then, pointing to the fine network of shadows cast on the snow by the branches and twigs, he said that that was the profile of the tree. The very next day, somebody was discussing with him the difference between character and reputation, when he said—with a look at me, as if to remind me of what he had been talking about the day before—perhaps a man's character was like a tree, and his reputation like its shadow; a shadow is what we think of it; the tree is the real thing. The President was at that time weighed down with anxieties; it was a few weeks before General Hooker's crossing of the Rappahannock, at Fredericksburg; and he was daily expecting to hear of an attack on Charleston. I remember that it seemed to me a marvellous thing that he could unfix his mind from all these great cares long enough to consider such trifling things.

To Mr. Whistler, also, is given an article in this magazine, with illustrations, better and more comprehensive than any that we have seen in any English journal. There is real American humour in the "Cook of the Confederate Army," and the "Man with a Hobby." The entomologist should read the "Field and Forest Insects," with its finely-drawn specimens. These are some of the best papers—out of thirty—in the present number.

In the *Day of Rest* Dean Vaughan gives us a timely homily on "Confession," but just a little "Churchy." "Work in Dark Places" is such a paper as could only be written in these high days of Christian philanthropy and work. When we read such articles we wonder if ever all the dark places will be made light. Yet they could easily be if everyone's Christianity was more than nominal. Mrs. Reilly has given us a beautiful little prose idyll in "Master Judd's Daughter." The illustrations in this magazine are more effective than they used to be.

The *Argosy* has a light freight, but the account of the mission homes in Paris is an eloquent description of a great work which visitors to Paris should make themselves acquainted with. Other matter is simply cheerful and amusing.

In the *Sunday Magazine* Miss "Hesba Stretton" brings on her new tale of London streets, "In Prison and Out." Mr. Dorling gives an effective sketch of Lloyd Garrison, with a portrait, and we are told of the new "Homes for Working Girls." Mr. Wood's "Aphis" is a good chapter in natural history—unusually interesting just now.

In *Good Words* we have "Young Mrs. Jardine" in the old style of "John Halifax"; Mr. Page gives an appreciative sketch of Bishop Selwyn, and Dr. Poore a most useful article on "Hygiene and the 'Parkes' Museum." "To Iceland" should send many visitors there, although we are now pretty well acquainted with the primitive people of that country.

We have not yet found the meaning of "Straight to the Mark" in the *Leisure Hour*, although it is a capital school tale. The good characteristic of Jules Verne—whose story of the "Begum's Fortune" is carried on with all the wonderful imagination of that writer—is, that there never is a meaning in anything that he writes, and so no one need take any trouble to find one. Then we have "A Year of Poultry Keeping," "Utopian Experiments," and a well-written descriptive paper on "Sheffield."

We are most attracted in the *Quiver* by one or two very good short stories—"Peggy's Debt" and "What a Little Money Did," but Prebendary Chadwick's "Christ's Words of Good Cheer" should be read.

Cassell's Family Magazine contains a good answer to the question, "Shall we emigrate to New Zealand?" and a wise and seasonable paper on the Use and Abuse of Sea-bathing. There is also "Gardening in August," equally seasonable. But this magazine is never otherwise.

"Life Blood Ecclesiastical," in the *Catholic Presbyterian*, is a vigorous paper by the editor on a subject supreme in importance but too little dwelt upon. We can hardly approve of the tone of Dr. Robinson's paper on "The Sabbath Laws in the United States," although we are glad of the information. When this writer tells us that the Christian churches are advancing upon the population, and gives us so many specimens of rigorous Sabbath legislation, but yet remarks that the Sabbath is getting to be less and less observed by the population generally, he suggests to us that the tone of his argument is unsound. We doubt, also, whether Mr. Hutton has made Dr. Bushnell's theory of the atonement quite clear; inaccurate although that theory may be, he has not disproved it.

The *Congregationalist* has a portrait of Mr. Edward Baines, with a remarkably eulogistic memoir. The other most characteristic papers are the symposium on "Amusements," and the "Work of the Next Election."——Most readable in the *Evangelical* is an article on "Change," by the Rev. Harry Jones.——The *Sunday Review* is the able organ of the Open Sunday Movement. The present number contains Sir Henry Thompson's Presidential Address, and the proceedings of the Annual Meeting, with an article by Monsignor Capel, and Dean Stanley's Agricultural Sermons. The *Quarterly Statement* of the Palestine Fund always contains interesting matter. This month, amongst other contents, the Populousness of Ancient Judea is discussed.——Then we have Canon Ryle writing in the *Christian Treasury*.——The energetic work of the Life Boat Institution is well described in the *Life Boat*.——Dr. Whittemore's *Golden Hours* is well filled.——*Little Folks* is simply admirable, and the *Boy's Own Paper* interesting enough to keep any healthy boy awake all the night after he has read it, thinking of what is to be in the next number.

Lastly, this is just the time to read the *Gardener's Magazine*, and above all, *Hardwicke's Science Gossip*, now published by Mr. Bogue. Have you ever been to the New Forest? No! Then take *Science Gossip* with you, and your butterfly nets, this very month.

BRIEF NOTICES.

The Theological Review (London: Williams and Norgate) contains six articles on "The Sozzini and their School," "The Temptation of Christ," "Berkeley and Positivism," "Engelhardt's Christianity of Justin Martyr," "The Origins of Christianity," and "Histories of the Devil." With the exception of the second and last, these articles are learned and scholarly productions. The first and third are an incomplete treatment of their subjects, and will be continued in the next number. Among the notices of books we find a review of Mr. James Hinton's essays, in which the writer argues with some force against Hinton's view of free-will, but it is from the point of view of the Theistic school, and Theism as such has no place in the philosophy of Mr. Hinton.

The Pentateuch and Book of Joshua in the light of the Science and Moral Sense of our Age. A complement to all criticisms of the text. (London: Williams and Norgate.) "With every wish," says the author of this work, "to find the Bible all it is commonly said to be, against the persuasions of earlier years, and near the end of a long life, the writer feels bound to own that a somewhat careful study of so much of the Hebrew Scriptures as falls within the limits of the Pentateuch and Book of Joshua leaves him with the conviction that this portion of the Bible, at least, is not any Word of God, gives no true account of God's dealings with the world, and enjoins little or nothing that is calculated to edify or to raise man in the scale of his proper humanity." This, as we regard it, is a very melancholy statement—not merely in that the conclusion to which our author has come is, in our judgment, utterly false, but that "near the end of a long life" he has become the victim of a one-sided study of the Rationalistic impugners of the integrity and authority of the earlier books of the Old Testament. "The works," he says, "of De Wette, Vatke, Von Bohlen, Kuenen, Colenso, Davidson, and Kalisch, to name a few among a number we have read, following in the wake of Spinoza, Astruc, Simon, Eichhorn, and others, have gone far to exhaust what may be spoken of as the criticism of the letter and structure of the Bible." Following these as his gods, not altogether forgetting, indeed, that "there are Hengstenbergs as well as Hupfields, Delitzches as well as Colensos," our author has not only accepted their opinion but imbibed their spirit. All who differ from them are either hypocrites or ignoramuses, or the slaves either of tradition or of their bondage as ministers of religion. To attempt argument with such a writer would be folly. We should have to controvert every page of his book, and to re-discuss all the questions with which theologians have been familiar since the days of the "Essays and Reviews," and the immediately succeeding days when Bishop Colenso startled the world by his assault on the Mosaic authorship and historical truthfulness of the Pentateuch. That some of these questions will long continue to be discussed we have no doubt, not because of their intrinsic difficulty, but because the persistent rejection of a supernatural revelation, as *a priori* incredible, renders it necessary that those who so believe should persist in their efforts to damage that which professes to be the record of such a revelation. There are questions, it is true—some suggested by the obscurities of ancient history, and some arising out of the very mysteries of creation and life—which may be asked, and will be asked, by men of another school of thought. But they will be asked in a spirit of reverence, with a due sense of the limits of our human capacities; aye, and with a readiness to accept aid from a higher wisdom than our own, if only the source of such professed aid should be well accredited.

Syntax of the Hebrew Language of the Old Testament. By HEINRICH EWALD. Translated from the Eighth German Edition by JAMES KENNEDY, B.D. (Edinburgh: T. and T. Clark.) This most able translation of the third part of Ewald's celebrated work "Ausführliches Lehrbuch der Hebräischen Sprache des alten Bundes," containing all that is valuable in his treatment of the Hebrew syntax, supplies a want which the higher class of Hebrew students must have felt. It is not every scholar who has the requisite knowledge of German, or, indeed, the requisite patience, to dispense with such a help. The translator has explained in his preface his reasons for selecting only a portion of Ewald's work to put into English. The more strictly grammatical forms are now so fully treated in the numerous works accessible to the student that it seemed to him unnecessary to attempt a complete rendering of the Lehrbuch. We should have hailed such an enterprise, however, with

special satisfaction, for it does not seem to us that the grammatical portion of the Lehrbuch is superseded by any other work. Doubtless, if the present translation finds a wide acceptance with the public, the translator will be encouraged to undertake the completion of his arduous labours by adding to the present volume another, embracing Ewald's valuable remarks on the Hebrew language generally, and his Laut-Schrift, and Wort-Lehre. The great feature in such a work as this is its philosophical thoroughness and depth. Mr. Kennedy has done well to commence his translation of the portion of the work which is strictly *syntax*, with Ewald's account of the *verb-form*, which is very good example of his method generally. The arrangement of Hebrew tenses, it is there shown, into *perfect* and *imperfect*, instead of the three tenses, present, past, and future, corresponds with the great antiquity of the language. It has remained, substantially, on the ancient basis of a twofold distinction in time; for, as Ewald observes, no language when it first introduces distinctions can start from anything threefold, which is shown in the Indo-Germanic languages, as well as in the Semitic, and applies to the Turkish and Coptic. "Antithesis" is almost always merely simple and thoroughgoing, because elicited by its (counter) thesis: first, statement (thesis), then its counter-statement (antithesis). Thus, both in thought and language, every distinction is at first drawn between no more than two things. Just as, in the sphere of personality, there is, first of all, distinction made merely between *I* and *Thou*, and these two are only afterwards distinguished from the absolutely remote *He*; as, secondly, in the case of all existent things, there is, first of all, distinction made only between the animate and the inanimate, and then, in the former class, between the masculine and feminine; so, in the primitive languages, the distinction of tenses has by no means originated with our three tenses, or with the present as one of the three." Many such interesting philosophical observations are scattered through Ewald's works, and serve to lighten the somewhat tedious complexity of Hebrew syntax. We cordially commend this translation to all students, and trust that the energetic publishers will be induced by the encouragement they receive to place the whole Lehrbuch in the hands of English readers.

Tintoretto. By W. ROSCOE OSLER, a teacher of Drawing in University College School, London, Author of occasional Essays on Art. *Hans Holbein.* From "Holbein und seine Zeit," by Dr. ALFRED WOETMANN. By JOSEPH CUNDALL, Author of the "Life and Genius of Rembrandt." (Sampson Low and Co.) These two latest additions to the series of "The Great Artists," which are at present being issued from the house of Messrs. Sampson Low and Co., amply maintain the repute of the former ones. Mr. Roscoe Osler writes of Tintoretto with clear perception, and an admirably simple and graceful manner, happily escaping from many of the affectations which art-critics are just now most inclined to favour. He not only appreciates finely the chief elements in the genius of the great master of whom he has undertaken to treat, but he shows an admirable penetration into the broader influences then at work, and shows the master's special relations to them very masterly in the treatment of the tradition (or rather story) which has come down, and received only too much credit, that Titian was moved to jealousy at the genius of his pupil, Tintoretto, and because of this jealousy dismissed him from his studio after only a few days in it. Mr. Osler's explanation of the circumstance strikes us as not only reasonable but very rational, and excludes, at all events, the lower motive of mean jealousy. The illustrations are admirable, and the catalogue of the pictures careful and complete. "Hans Holbein" shows great research and knowledge, as was of course to be expected, but we must frankly own that the style of treatment does not please us so well as that of Tintoretto. It is less relieved by touches of human insight and penetration—is, in a word, drier and more concerned with detail. But it will, no doubt, be found very valuable by many students. The engravings given of Holbein's pictures are, however, very beautifully and faithfully executed, and are even more numerous and striking than in some of the others. On the whole, the series will be found to supply a great void, and we have great pleasure in anew drawing attention to it, and recommending it to those who may be desirous to gain a fair knowledge of the leading painters and the schools they formed.

Wild Flowers Worth Notice. A selection of some of our native plants which are most attractive from their beauty, uses, or associations. By Mrs. LANKESTER, Author of "A Plain and Easy Account of British Ferns," &c., &c., with 108 coloured figures from drawings by J. E. Sowerby. (David Bogue.) In default of the opportunity for leisurely rambles by moor and field, path and hedgerow, amongst our cherished wild flowers, this handy little work, which, in the present edition, has undergone many improvements and additions, may be very safely recommended. It is written in a very attractive style, and Mrs. Lankester knows better than to affect exhaustiveness, which would simply have spoiled her plan. She is not so full as "Familiar Wild Flowers," but she has the advantage in variety, and she has certainly chosen well. The coloured engravings are very small, but so well executed that they are almost as effective as though they had been larger; some hints for more exhaustive works may have been derived from her. The great point in such a case is, of course, selection. We notice a few omissions. The white campion—opening out its star-like disks of white in the summer twilight—might surely have had half a page, and so of one or two other favourites of ours. But we cannot refrain from giving our testimony to the living interest which Mrs. Lankester manages to impart to many plants. The passage on the chicory, for instance, might well be cited in this regard. No more healthy and elevating pastime can possibly be indulged in than spare hours of botanising; and now, with such cheap and admirable handbooks as this, the path is made comparatively easy. For young people, and working men who can neither afford the time nor the money for more exhaustive text-books, such a volume will be most welcome, and will enable them up to a certain point to discriminate and classify, and intelligently enjoy their collections.

HULME'S CHARITY AND THE ESTABLISHED CHURCH.—In a letter to the *Manchester Guardian*, Mr. W. Hargreaves says:—"Hulme's Charity has been already robbed to a fearful extent by the assistance of an Act of Parliament. An intention is now abroad to confirm the possessors of this legalised robbery in their portion of the plundered property for ever. At a moderate calculation the bequest left by Hulme for the education of four poor boys would at this date produce sufficient funds to enable us to dispense with the School Board for Manchester and to educate the whole city gratuitously, if it had never been diverted to ecclesiastical purposes. The present proposal leaves us no hope for disgorgement, and the fruits of the malappropriation of such a vast sum of money must rest in the hands of those who have robbed it by the aid of an Act of Parliament. Very few Churchmen know of the extent to which the Church has been enriched at the expense of this fund, and for their benefit it is as well to furnish the list at foot of churches built and endowments made to the six counties named. It will also be for the benefit of ratepayers who have to pay the school rates to take note of the misdoings of the past, and to watch the proposal of the Charity Commissioners to deal with this vast property which is now mooted for the future. The most remarkable items on this list are the endowments in the distant counties of Essex, Lincoln, and Warwick, and an explanation ought to be forthcoming now why they have been so blessed with a share of the booty."

Counties.	Places.	Church Endowed.	Population.
Cheshire	Thornton	£508	962
Essex	Arlesford	307	266
Lincolnshire	Osburnbury	234	654
Warwickshire	Acton	234	676
Staffordshire	Warmington	450	523
Lancashire	Farnworth	90	6,389
Ditto	Longridge	170	—
Ditto	Preston	665	72,000
Ditto	Broughton	136	685
Ditto	Whalley	137	2,620
Ditto	Accrington	158	10,000
Ditto	Bacup	113	6,980
Ditto	Church Kirk	218	4,000
Ditto	Downham	129	362
Ditto	Goodshaw	121	1,942
Ditto	Haslingden	176	9,000
Ditto	Marsden	94	3,900
Ditto	Newchurch	135	2,368
Ditto	Whitewell	88	603

The sum thus alienated for Church purposes amounts to 4,153*l*.

GERMANY AND THE VATICAN.—A despatch from Rome says that Monsignor Roncetti, the new Nuncio to Bavaria, will be the bearer of the arrangements for a *modus vivendi* between the Vatican and Germany, of which the following are the bases: 1. The enforcement of the disciplinary laws in Germany is to be abandoned, and the Vatican will accept the *status quo* until the revision of the May Laws. 2. The Catholic bishops and clergy will be allowed to return to Germany on applying for permission and engaging to conform to the provisions of the purely civil laws which are not opposed to canon law. 3. The bishops will be allowed to exercise their spiritual functions provided they undertake not to disturb the peace of the State. Both the German Government and the Vatican are agreed as to the revision of the May Laws at a fitting moment. This *modus vivendi* has been arranged with Prince Bismarck, and only the question of signatures remains to be settled.

IRISH UNIVERSITY EDUCATION BILL.

LAST NIGHT'S DEBATE.

On the motion for going into committee on the Irish University Bill,

The O'DONOGHUE, who had given notice to move the rejection of the bill, said that having consulted with the best friends of Irish education he would not persevere with his motion, and Mr. P. J. SMYTH thereupon moved that it is inexpedient to proceed with a measure of such importance at this period of the session, and that a royal commission should be appointed to confer during the recess with the heads of existing institutions as to the most satisfactory solution of the problem. It was useless, he argued, to persevere with a bill which had no reality in it, and which could not be converted into a settlement, and he protested against handing over the control of University education to a Government-nominated board. Personally he was in favour of settling the question by affiliating St. Patrick's College to the University of Dublin.

Lord E. FITZMAURICE could not support the plea for delay, but he hoped that in committee the bill would be enlarged so as to effect Mr. Smyth's purpose. The grievance of the Roman Catholics, he maintained, might be remedied by extending the privileges of the existing Catholic colleges, and he sketched out a plan which he intended to propose in committee, which incorporated St. Patrick's College as a portion of the Queen's University, and established in it Chairs of Law, Physics, and Arts free from any religious tests, and open to all collegiate or non-collegiate students on payment of the usual fees.

Mr. FINEGAN, in a maiden speech, advised the Irish members to get all they could squeeze out of the Government, and to raise the question again in the next session or the next Parliament. It could only be settled, he argued, by yielding to the wishes of the Irish people.

Mr. COURTNEY, who supported the motion for a royal commission, repeated his belief that the existing system satisfied the Irish people in principle and in fact, and that the agitation had no foundation except in politics. He objected also to the bill because it left the organisation of University education in Ireland to an unknown board, and exposed it to the fluctuations of an annual vote.

Sir J. LUBBOCK dwelt on the dangers of lowering the standard of examination by the multiplication of Universities; and Mr. NEWDEGATE, while supporting the bill as an earnest of goodwill to the Irish people, foresaw that it would not satisfy the Irish ecclesiastics, and that Parliament would ultimately be driven to the point of resistance.

Dr. PLAYFAIR, premising that he spoke for himself alone and not for the "front bench," maintained that the bill would not satisfy the demand of the Roman Catholics for equality in University education, and therefore would be an unsettlement. It would be a considerable assistance to the diocesan schools, and would strengthen ecclesiastical supervision, but it made no provision for collegiate education. At the same time he did not intend to support the motion for postponement.

The O'CONOR DON was also opposed to the amendment, because the question must necessarily come up again next session, and probably in succeeding sessions also, as the bill could not be accepted as a settlement. Nevertheless, it would give some facilities to students now commencing their University education, and he would not take upon himself the responsibility of delaying the bill for a year.

After a brief reply from Mr. J. LOWTHER, who pointed out to Mr. Courtney that it was because the Queen's Colleges did not satisfy the Irish people that this bill was introduced, and remarked that if the present opportunity were lost it would be long before the House would find itself in so favourable a position for dealing with the question, Mr. SHAW appealed to Mr. P. J. Smyth to withdraw his amendment.

Mr. FAWCETT asked for a pledge that the whole of the existing senate of the Queen's University should be reappointed, and the CHANCELLOR of the EXCHEQUER said that, though the Government fully recognised the services of the senate and was anxious that the greatest consideration should be shown to it, he could not go the length of entering into any understanding at the present moment.

Mr. SMYTH having withdrawn his amendment, the House went into committee.

An amendment, moved by Mr. COURTNEY, on Clause 2, to carry out his suggestion that the proposed change should be effected by enlarging the charter of the existing Queen's University, was under consideration for the remainder of the morning sitting.

At the evening sitting, the consideration of Mr. Courtney's amendment was resumed. Mr. C. LEWIS supported it, and it was opposed by Mr. O. Morgan, Mr. Synan, Mr. Biggar, Dr. Playfair, and Mr. J. Lowther. In the course of the discussion Mr. FAWCETT again pressed on the Government the expediency of laying the names of the new senate before the House, and Sir W. BARTTELOT and Mr. NEWDEGATE warmly supported the suggestion. Ultimately, the CHANCELLOR of the EXCHEQUER said that, though it was impossible to make any arrangements before it was determined what form the bill would assume, the existing Senate would form an admirable nucleus for the new one, and a considerable proportion at least of the names would be the first to receive consideration. In the end, Mr. COURTNEY withdrew his amendment.

Another proposal by Mr. COURTNEY to increase

the number of elected members of Convocation from six to eighteen, which was opposed by the Government, led to a long discussion. Dr. PLAYFAIR was in favour of fixing the number at twelve, but ultimately the proposal was negatived by 167 to 44, and a subsequent proposal that their election should be by cumulative voting was withdrawn. Dr. PLAYFAIR next proposed that the professors of the Queen's Colleges should be professors in the new University, but this was rejected by 174 to 57.

An amendment moved by Mr. O'DONNELL to transfer to the new University the public endowments of the Queen's Colleges was negatived by 130 to 33.

The committee then took up the new clauses, and on the clause empowering the Senate to propose a scheme for the foundation of scholarships being proposed, Dr. PLAYFAIR moved to report progress. This was opposed by the Government and the Irish members, and on a division it was rejected by 128 to 21; but on another motion for adjournment being moved by Sir D. WEDDERBURN, it was accepted, and the further consideration of the bill was fixed for to-day at twelve o'clock.

LORD E. FITZMAURICE'S SCHEME.

The following objections to the clauses proposed by Lord Edmond Fitzmaurice were circulated among members of Parliament by the Liberation Society:—

"Lord Edmond Fitzmaurice has given notice that he will move the insertion of a clause which authorises (1) the granting of a charter to the Roman Catholic College of St. Patrick, Dublin, and (2) the appointment by the Crown of professors in the faculties of arts, law, and physics in such college, and the payment of their stipends out of public funds.

"He also proposes that the college, together with the Queen's Colleges, shall be colleges of the University, and that the lectures of the professors of the colleges shall be regarded as University lectures.

"He further proposes, in accordance with the terms of the University Tests Act, to prohibit all ecclesiastical tests, subscriptions, &c.

"This scheme is in opposition to what the Government has declared to be fundamental principles of their measure, viz., that the proposed University should be entirely secular in character, and therefore free from denominationalism, and that denominational institutions should not be endowed by the State. The proposed incorporation of the Roman Catholic college with the University would violate the first of these principles, and the payment of its professors, even though appointed by the Crown, would violate the second.

"The concession to St. Patrick's College would inevitably be followed by demands which could not reasonably be resisted. If the State may provide professors, it may also provide laboratories, libraries, and improved college buildings. If one denominational college may enjoy the status and receive the assistance now proposed, other denominational institutions, Protestant and Roman Catholic, may properly advance similar claims.

"The proposed safeguards would prove illusory. The professors appointed by the Crown would, practically, be the nominees of the authorities of St. Patrick's College. The prohibition against tests would be useless, because, the college being avowedly Roman Catholic, the lectures there would not be attended by Protestants.

"The proposal is too limited to satisfy Roman Catholic objectors to the Government bill, and yet large enough to alter its character, and to pave the way for greater and more dangerous concessions."

THE EDUCATIONAL CONSEQUENCES OF THE IRISH UNIVERSITY BILL.

(*From the Pall Mall Gazette.*)

The objects with which the Irish University Bill has been introduced, and those with which it has been radically transformed in substance at the end of the month of July and after its second reading in the House of Commons, are manifestly concerned with political interests, and with those alone. The present state and the future prospects of higher education in Ireland are considerations which have entered as little as possible into Ministerial plans or Parliamentary debates. Yet it is abundantly clear that the new arrangements contemplated by the bill now before the House of Commons introduce wide and deep changes into the system of Irish University education, on which Parliament might have been expected to bestow some attention beforehand. Without hoping to disturb the foregone conclusions of politicians on either of the front benches, we think it may be worth while to show what the real bearing of the measure in its effect on the higher teaching in Ireland will be.

The dissolution of the Queen's University will, it is argued, extend the scope of that institution so as to embrace large classes of Irishmen now alleged to be excluded from the benefit, not of receiving higher education, but of taking academic degrees; and it has been assumed by all the apologists of the Government Bill that, as the Queen's Colleges will remain undisturbed and aided as at present by the State, nothing will be changed except that the receptive capacity—the intellectual hospitality, so to speak—of the new and nameless University will be greater than that of its extinguished predecessor. But this contention displays complete ignorance of the actual relations between the Queen's University and the Queen's Colleges. What those relations are has been clearly explained in a statement published by the Committee of Convocation of the Queen's University. The colleges were founded by Act of Parliament in 1845; five years later the University was "to unite them into one institution and to complete the education which they give." But that University was not, and never has been, "a mere examining board." It is not a distinct institution from the Queen's Colleges, but "they together form one institution, the main and important function of which is to teach." In fact, the colleges are not buildings in which students reside; "they are the lecture-halls in which the instruction of the University is given at three distant stations," thus corresponding to the University buildings of the Scotch and Continental Universities. It is, indeed, provided in the charter that the professors in the Queen's Colleges shall be "professors of the University." The connection, however, is not simply formal; it is substantially carried into effect by the working of the senate, which regulates the courses of study for the various degrees, and co-ordinates the teaching imparted simultaneously in the lecture-room at Belfast, Cork, and Galway. But this is not all. The senate "also lays down the examinations which the students are to pass in common, and for that purpose brings together to Dublin nearly its whole staff of professors, and forms them along with some external examiners into boards of examiners, by whom the students are examined. These University examinations (as they are called), and the instruction given to the students in the colleges, have been brought by a series of improvements suggested by the experience of thirty years into such healthy relationship that they together tend in an eminent degree to promote the higher forms of instruction and to discourage cramming. It is this support given by the examinations and the instruction to each other, and the combination of both in the case of every candidate who obtains a degree, which are the distinguishing feature of the culture of the Queen's University." The system thus described has, in spite of many difficulties, attained during twenty-nine years a great and increasing success. Since the opening of the Queen's University in 1849-50, some 7,300 students have received this training, the average period of attendance being over three years. More than 3,000 degrees have been conferred in the same period. It is worth observing that during the first twenty-nine years of the corporate existence of the University of London (1838-67) the number of matriculations was 5,779, and of degrees conferred 2,700. The number of students in the Queen's Colleges this year is 920, more than double the number which the Royal Commissioners in 1858 regarded as practical proof of eminent success.

It is undoubtedly true, as the professors of Queen's College, Cork, point out in a forcible criticism upon the bill, that "what is especially wanted in Ireland is systematic instruction." On this ground the Intermediate Education Act was introduced. But the Ministerial measure, by dissolving the only University in Ireland which requires residence "for its degrees in arts (the University of Dublin accepts examinations in lieu of attendance on lectures), would substitute cramming for real University work, would discourage the practical study of many branches of knowledge which hold an important place in a well-arranged curriculum, and would seriously injure the higher education of the country." The Government appear to be vaguely conscious that their meddling with Irish education may be charged with producing some such disastrous effects, for they are careful to affirm that the bill does not affect the Queen's Colleges. As well might we be assured that a plant which was cut off from its root-stalk was not affected in stem or leafage or in capacity for bearing flowers or fruit. The Queen's Colleges severed from the University may perhaps continue to do good work as high schools, but it will be work of a different kind from that which they have done hitherto. The proposed University must give degrees differing in quality and value from those given by the Queen's University; its examinations "would force the teaching of the colleges to fit itself to a common mould framed to meet the requirements of widely different institutions," a system wholly incompatible "with true University education." "The value of a degree," it is justly said, "depends not so much on its being a mark of proficiency in certain subjects, as upon its being a satisfactory evidence that the holder has pursued a certain course of instruction—a distinction fully admitted by the Lord Chancellor in his speech on introducing the bill. The degree of the Queen's University implies systematic training in colleges furnished with all the material appliances of teaching; while the degree of the new University will be merely evidence that the holder has passed an examination in certain prescribed subjects. Taking into account the position of education in the country it will be difficult to frame a scheme of examination and adopt a standard of proficiency suited for the special objects of the University, without lowering the standard which has hitherto been maintained in the Queen's University, and especially without excluding certain subjects, or at least without altering the mode of examination in them. Thus it is possible that the study of physical and biological sciences, which require for their illustration, and especially for teaching them, practically, expensive apparatus, laboratories, museums, &c., will be discouraged." Finally, but most cogently, it is shown that the alleged failure of the Queen's Colleges and the Queen's University, so far as it is not purely hypothetical, has been due to political meddlesomeness. "It is impossible," the Cork professors say, "to expect a healthy growth of culture in a country whose centres of learning and thought are always in process of transformation or threatened with extinction." But what does Parliament care for any of these things? What are they to the leaders of parties compared with the chance of securing a score of doubtful seats at a general election?

THE DISESTABLISHMENT QUESTION IN SCOTLAND.

The Edinburgh correspondent of the *Times* writes:—"As an offset to the division in the Liberal ranks on the disestablishment question, a corresponding division in the Conservative ranks is worthy of notice. Many Scotch Episcopalians, while professing to have no desire for disestablishment, object most decidedly to become active defenders or maintainers of the Established Church. Though their Church would probably profit largely by disestablishment—as the Established Church clergy and laity of High Church tendencies would naturally join the Episcopal Church—they disclaim all intention of joining in the Liberationist cry. But they are still more decided in their objection to the defence of the Establishment being made an essential feature in the Conservative programme. I have several times referred to the existence of a considerable section of Liberals which is annoyed by the persistence of another section in pressing the disestablishment question in and out of season. The Conservatives have adopted the natural and quite legitimate tactics of keeping that question in the front for the purpose of fomenting Liberal disunion. It now appears that, by doing so, they are alienating an influential section of their old friends."

We find the following in the August number of the *Liberator*:—"The disestablishment question was most prominent at the foregoing election, and it is now also occupying the attention of the East Aberdeenshire electors. The Liberals of East Aberdeen are placed in a peculiar position. Sir Alexander Gordon was elected as a Conservative; he has since, for reasons which it is unnecessary here to state, gone over to the Liberal side of the House. He has now communicated, through Lord Macduff, his desire to be the candidate for the Liberal Association at the next general election; but, as we are informed, he cannot satisfy the Liberal electors on the question of disestablishment. The committee of the Liberal Association desire to know 'whether, in the event of the Government of the day bringing in a measure for the disestablishment of the Church of Scotland, Sir Alexander H. Gordon will support it.' But Sir Alexander replies that he prefers to give his answer to 'the general body of the electors in public meeting assembled.' The Council of the Liberal Association meets on the 15th August, when some further statement will probably be expected from Sir Alexander Gordon. Meantime they have selected Mr. Ainslie Douglas Ainslie, of Delgaty, as their candidate. Here is another indication of how the disestablishment question is preoccupying the minds of the Liberal electors. It is now the test question for counties as well as for boroughs."

ROME'S RECRUITS.

The Roman correspondent of a daily contemporary writes:—"The Propaganda is giving its close attention to the ecclesiastical affairs of England, and every effort is being made to appraise the exact condition of the Anglo-Roman Church. The convert element has obtained the upper hand, and in London especially they are being placed by Cardinal Manning into all the most important positions. In due course the episcopate will be recruited from the ex-Ritualists, and the old traditions of the days of Milner and Wiseman will be completely snapped asunder. Romanising Anglican clergymen who are in the black books of their bishops have now an excellent chance of being made Roman Catholic priests without professional training; and they may consider themselves as men marked out for high promotion, if they will volunteer to teach the man-millinery of Ritualism to a robust clergy, who have spent their college life in studying dogmatic and pastoral theology, placing the question of altar decoration and sanctuary etiquette in the last place. One serious complaint made to the authorities here is that ex-Anglican priests will not work in the provinces. They shirk Liverpool, and dislike Manchester, where the Romish clergy have hard times and small pay. They do not object to watering-places; but London, and especially the West-end, is their 'joy and their crown.' They religiously avoid the dozens of thousands of Irish poor to be found in Whitechapel, Clerkenwell, or Southwark, and confine themselves to a dilettante apostolate in prim lodgings, with an occasional starring engagement for 'one night only' down at the East-end. These heartburnings amongst the Anglo-Roman clergy go to prove that the men who have raised such agitation in the Church of England are not more submissive when they enter a communion which they acknowledge to be the ideal of their dogmatic dreams. It is not likely that much notice will be taken here in Rome of the grievances of English Papists, whether lay or clerical. Leo XIII. is anxious to appoint a competent successor to Monsignor Rinaldi, who was formerly the manager of the British department of the Propaganda. Some hidden influence has, however, been brought to bear upon the Vatican; and an Italian who has never been to England holds this important position. A Roman monsignor who speaks

broken English is scarcely a fitting personage to rule an episcopate which has been misunderstood because its members partake of a national character entirely different from that of the Latin nations. The priests of England very justly say that their fidelity to their religion is too well known to admit of doubt. The old-fashioned section were for a long time effaced by the school represented by the *Dublin Review*. But the elevation of Cardinal Newman to the purple is a proof that the aggressive school is not to have the monopoly of teaching, and we may hope that Rome will yet learn that the converts leave the pit villages of Durham or the poorer quarters of the northern towns, to men who have been to college for twelve years, part of which has been employed in teaching or in supplementary studies. The Anglican ''vert' loves to rule. He has no Public Worship Regulation Act to fear. He can burn incense, wear vestments, hear confessions, and anoint the sick, without that whisper of remorse which told him in his Ritualistic days that he was looked upon as insincere by everybody but a few friends. He has a little money—nay, he may keep his Fellowship at Oxford now. But he is not happy. He finds that popish priests dislike his crotchets and his "flash-in-the-pan" zeal as much as did Dr. Jackson or Dr. Bickersteth. The poor Irish prefer a priest who has been trained to minister to them. The priests write to Rome and complain of men who want to be docters before they have been disciples. The result is that some of them become Unitarians, like Father Suffield. Others get sick of their work and withdraw; and the rest look forward to the day when all the bishops shall be ''verts' and the clergy recruited from the weak-backed young men who posture and cross themselves every Sunday at St. Alban's, Holborn, or St. Peter's, London Docks. It is not improbable, however, that some effort will be made to bring this state of things before the Propaganda, so as to prevent Cardinal Manning from giving undue influence to the ex-Anglican element."

ECCLESIASTICAL AFFAIRS IN FRANCE.

The Chamber had a second division on Thursday on the episcopal stipends vote, when the reduction of 5,000f. on each stipend was carried, by 184 to 133. More than 200 Deputies have left town, or the result might have been different. On the other hand, the Chamber, by 234 to 187, refused to expunge the vote of 55,000f. for the installation expenses of new Cardinals. It likewise agreed, by 326 to 106, to give 100f. per annum increase to 2,000 of the priests at present receiving only 900f., but refused to extend this benefit to the 9,000 younger priests. The Government also protested unavailingly against a reduction of 50,000f. in the vote for Cathedral choirs. The net result is that the bishops are cut down by 435,000f., and that the aged priests are benefited to the amount of 200,000f., the Protestant ministers and Jewish Rabbis being likewise slightly gainers.

The Senatorial Committee on the Ferry Bill met again on Thursday, and first concluded the consideration of Clause 7. M. Jules Simon opposed it, on the ground that it was not relevant in a bill on University teaching; that it was an infringement of liberty; that it would affect the elections by apparently identifying the Republic with an attack on Catholicism; and that the best weapon against Congregationalist schools was the improvement of the State schools. The former were at present more salubrious and commodious, and the *maîtres d'étude* were priests, who were more respected by the pupils and were more confided in by the parents than the young men who could be induced to accept the posts in the State schools. The latter were supported out of the public purse, and might be made to face the competition of rivals without such resources. The clause was then struck out by five to four. The remaining clauses were agreed to without much discussion. On the consideration of the bill in its entirety, a division was then taken, and the committee decided, by six to two, to report in favour of the rejection of the measure.

On Friday there was a scene in the Senate during the discussion of a bill on departmental training colleges for schoolmistresses. M. Chesnelong having warmly denounced the measure as designed to supersede nun teachers in elementary schools, M. Jules Ferry asked why there should not be such colleges for females as well as males. He said, turning to the Right, "You conceal dark designs." The Right rose excitedly *en masse*, and demanded a call to order; but M. Ferry told them their anger proved the truth of what he had said. The tumult rose higher; the President vainly tried to get a hearing, and the Right began to march towards the door. The President blamed them for overpowering his voice, and stated that he had invited M. Ferry to explain. M. de Kerdrel thereupon said, "We cannot remain to be insulted with impunity"; and most of the Conservatives withdrew. M. Ferry then justified himself for resenting accusations of an intention to create godless schools, and urged that, as the exemption of nuns from examinations for a certificate was about to cease, measures must be taken to ensure certificated mistresses. M. Chesnelong retorted by citing a declaration by M. Ferry that "woman must belong to science or else to the Church." The bill passed by 159 to 109, and the President's conduct in the affair having been criticised by the Right, the Left unanimously passed a vote of confidence in him, the Conservatives present not voting.

MM. Louis Blanc, Clémenceau, Naquet, and other members of the Extreme Left have submitted a proposal for the repeal of the Concordat and the cessation of all ecclesiastical subsidies, on the ground that all forms of belief or unbelief should be on a perfect equality.

ECCLESIASTICAL MISCELLANY.

THE BURIALS QUESTION.—In the House of Commons, on Monday, Mr. Osborne Morgan gave notice that early next session he would introduce a bill to amend the burial laws. (Cheers and laughter.)

THE CHURCH OF ENGLAND AND CANDIDATES FOR THE MINISTRY.—The falling-off in the supply of candidates for the ministry of the Church of England has been discussed in an evening contemporary. One correspondent, who signs himself "Laicus," writes:—"All the talk and disturbance about primitive and Romish doctrines and services, all the loud claims to sacerdotal powers and exaltation by the clergy, all the pretensions to celibacy and asceticism, have disgusted and alienated the vast majority of the quiet, prudent, thinking middle and upper classes. . . The discontent and disquietude arising from this cause have cut down the supply of candidates of the most desirable kind."

RELIGIOUS BEQUESTS IN AMERICA.—A New York letter in a contemporary says:—"The large sums which are frequently bequeathed for charitable and religious purposes in the country is a notable evidence of religious life which is found among the churches. A William Sloane, carpet-merchant, has died and left an estate said to be worth about 200,000*l*. Mr. Sloane was treasurer of the Fifth Avenue Presbyterian Church, New York, and he has bequeathed 4,000*l*. to the Rev. Dr. John Hall, the pastor. About 7,000*l*. are distributed among a number of his *employés*. The will gives 28,000*l*. to eleven charitable institutions. The Presbyterian Board of Foreign Missions receives 6,000*l*; the Presbyterian Board of Domestic Missions, 6,000*l*.; the Presbyterian Board of Church Sustentation, 2,000*l*.; the Presbyterian Board of Church Extension, 2,000*l*.; the Presbyterian Ministerial Relief Association, 2,000*l*.; the Presbyterian Home for Aged Women, 1,000*l*.; the American Sunday-school Union, 2,000*l*.; the New York Tract Society, 1,000*l*.; the Seamen's Friend Society, 1,000*l*.; the St. Andrew's Society, 1,000*l*.; the New York Bible Society, 4,000*l*. There are also a large number of small bequests to friends and relatives."

THE CLERGY AND BOARD SCHOOLS.—Clerical hostility to Board schools is neither so bitter nor so active as it was a few years ago. Yet it still widely prevails, although taking, for the most part, a modified course of action. Whether it fights against school boards altogether, or only seeks to cripple them, the spirit is the same; and in the interest even of the Church itself it is much to be regretted. The almost inevitable consequence is to bring clergymen into an unhappy alliance with publicans and vestrymen. It is satisfactory to find such an eminent Churchman as the Dean of Llandaff repudiating all sympathy with the hostile action of a portion of the clergy towards the Board school system. At the opening of the new board schools at Cardiff, on Thursday, Dr. Vaughan said:—

I confess I regret more than I am able to tell you the attitude taken up towards this Board school system by many members of the Church to which I belong. I think it a very grave and a very serious mistake; and I think that if the energy which has been thrown into the cause of opposing had been thrown into the cause of promoting, the Church might have exercised a very beneficial influence upon the character and progress of the work.

These wise and sober words are deserving of consideration on the part of those who have done so much of late to make the Church of England appear hostile to the Board school system. The mistake may, to a large extent, be rectified, not by attempts to make school boards subordinate to the Church, but by loyal and hearty co-operation in the proper work they have to perform.—*Echo.*

STRATFORD MARTYRS' MEMORIAL.—The ceremony of inaugurating and unveiling the monument which has been lately erected outside St. John's Church, Broadway, Stratford, took place on Saturday afternoon, Lord Shaftesbury presiding. According to the circulated report of the committee, it was stated that having ascertained from history and local tradition that no fewer than eighteen of the Reformation martyrs had suffered death in the neighbourhood, and amongst them the largest number of Protestants ever burnt together for their religion in this country, it was felt by many to be a duty both to protect the ashes of the dead and to erect over them a memorial tomb as a public tribute to their faith and fortitude. The work having been decided upon, a committee, consisting of Churchmen and Protestant Nonconformists, was formed, and an appeal for 1,000*l*. made, Lord Shaftesbury acting as president. As soon as a sufficient sum had been collected to warrant the commencement of the work, a design for the present structure was kindly furnished by Mr. J. Newman, architect, and its construction entrusted to Messrs. H. Johnson and Co., builders. It was also added that 180*l*. was still required to carry out the works. The proceedings were commenced by the singing of a hymn, after which the Rev. G. T. Driffield, rector of Bow, offered up a prayer, and the Rev. G. S. Fitzgerald, vicar of Wanstead, read a portion of Scripture from Rev. vii. The Rev. W. J. Bolton, vicar of St. John's, and chairman of the memorial committee, then read the report. A rope connected with the veiling of the monument was then placed in the hands of the chairman, who by means of it drew the curtain off the erection amid loud cheers. Lord Shaftesbury then proceeded to address the audience. He said that they had assembled to commemorate those good men and women who had sacrificed their lives in the defence of the truth. They had in their turn left a memorial for our encouragement, and an example for our imitation, and had proved how much could be done by the poorest if they were but full of the knowledge of God's work and a determination to execute it. He believed that the Church of Rome was not only unchanged but altogether unchangeable—(Hear, hear)—and would, if she had the power, exercise the same violence and perpetrate the same atrocities as she had done in the Middle Ages. A great distinction might be drawn between the Church of Rome and those whom she presumed to call her flock; between the religion itself and many of those who professed it. For ourselves, we had nothing to do with the ecclesiastics. He was speaking of the laity of that Church, many of whom were friendly if left to follow the impulses of their own hearts, and not governed by the encyclical letters of the man who sat upon the throne at Rome. They were taught by the building they saw before them, and by the martyrs it commemorated, that their strength lay in the Bible, simple and unadulterated, with nothing taken from it and nothing added to it. The great struggle which was fought out in the days of Queen Mary had laid the foundations of our civil and religious liberty; an open Bible, with a right to the legitimate exercise of private judgment, had made Englishmen what they were. The Bible was the great safeguard of this country, as has been proved at all times, and would be proved so again in the future. The noble earl, after a few more remarks, resumed his seat amid loud applause. A vote of thanks to the chairman concluded the proceedings, and the large crowd which had assembled during their continuance, gradually dispersed.

Correspondence.

THE HORLEY EXAMPLE COPIED.

To the Editor of the Nonconformist.

SIR,—At a meeting of a School Board in Berkshire to elect an infant-school mistress, the following scene took place. The vicar, who is chairman, addressing the vice-chairman, who is the only Nonconformist on the Board, said: "Before this election commences, Mr. ——, I feel bound to say that I cannot vote for anyone who is not a member of the Church of England." The vice-chairman replied: "You cannot expect me, Mr. Chairman, to adopt an illegal rule of that kind. I shall endeavour to select the best and most suitable person; if any such questions are put to candidates it will not be by me, but looking at all the circumstances of the parish, although I will on no account vote for an inefficient person, yet, other things being equal, I will give the preference to a member of the Church of England should any such question arise."

The interviews with the two selected candidates then took place, and the vicar was compelled to admit that there was no doubt as to which was the more able and suitable person, viz., the person who on his inquiry said she was a Nonconformist.

The chairman then made two proposals—one for electing the admittedly least efficient of the candidates, and the other for delaying the election, without obtaining a seconder to either; and then the Nonconformist candidate was elected by the votes of every member of the Board except the chairman, who, after exclaiming repeatedly, "I vote strongly against," exploded in personal invective against the vice-chairman for "ruling the parish." I enclose my address in confidence.

Yours faithfully,
THE VICE-CHAIRMAN.

A LAMENT FROM IRELAND.

To the Editor of the Nonconformist.

DEAR SIR,—May I give voice, or rather pen, to some thoughts about Ireland's people, in the hopes of thus obtaining information from others as to ways of benefiting the poor of this country? One is almost weary of the perpetually-recurring question of "What is to be done with the masses?"—the masses appearing to most minds merely as a species of heavy dough which must needs sink to the bottom. Perhaps it is so; but is there no leaven sufficiently penetrating to leaven the whole lump? We have surely the leaven in our possession; but to how small an extent does it seem to be working. It is said that the united philanthropic efforts of London do no more than overtake the increase of population in that city; the rest of the people remaining still unreached. Can it be, as a well-known writer affirms, that most charitable deeds "are really only means for keeping the poor in their degradation, by making it

just not intolerable to them"? Shall we therefore weary of well doing?

Many find an anchor of hope for future generations in the work done through the School Boards; and rightly so, for already children are being rescued from the streets by hundreds, and even thousands. Sir Charles Reed further states his belief that the work of the London Board has broken up most, if not all, the thief-training gangs there. But here in Ireland this sheet-anchor is wanting, and the outlook seems to be one of ever-increasing ignorance and want and degradation in the lowest class. And what could compulsory education do here? It would probably be simply made a tool for the inculcation of bigotry on both sides—Catholic and Protestant—since the Irish are naturally averse to a purely secular education, even when, as in the recent Mallow outrage, it was the wish of the priests themselves to place their school under the National Board.

The Irish Church Missions, however, some will say, are surely doing a great work with their numerous schools and homes for destitute children. Yes; undoubtedly the Gospel does reach by this means many a dark soul, and its light thence spreads into some miserable homes; but there are very valid objections against some of the modes of working employed by this society. The Gospel is too often administered in the form of a sugared pill; the extreme poverty of the people leading them to listen, for the sake of a tea, to teaching which they really abhor. Behind the few who may thus be reached surges an increasingly hostile and discontented "ragged army."

It is far easier, however, to take exception to present modes of work than it is to find means of reaching our Roman Catholic fellow-citizens. Their real, though usually silent, hostility to Protestants, and therefore to the English, is, indeed, almost incredible to those who have not encountered it. One imagines, until brought into actual contact with it—as earnest workers very speedily are, here—that *malignant* bigotry, at all events, is a thing of the past, and that the continual receipt of temporal benefits must at last induce a kindly feeling towards Protestants. A stranger seeing the many streets and squares of houses in the city and neighbourhood of Dublin, and learning that they were inhabited for the most part by well-to-do Protestants, would be surprised at the slight impression that is made upon the equally numerous, but poor, Roman Catholics, and at their firm adhesion to their Church. The best intentioned efforts are met with suspicion, and though one may not be seeking for the reward of gratitude, yet it seems impossible to accomplish any good when the attitude of those whom one wishes to benefit is that of uncompromising hostility. The suspicion of an interested motive underlying all good works appears inherent in Irishmen of all classes of society, and it was increased by many of the questionable modes of relief in use during the time of the famine, which have ever since caused the opprobrious names of "soupers" and "jumpers" to be attached to converts from Roman Catholicism. This barrier of suspicion must be broken down before we can hope to do much good, and this will need time, probably two or three generations, besides much really disinterested labour. Even the most purely secular philanthropic efforts are regarded with dislike, if Protestants are in any way concerned in them. Thus the coffee palaces, though entirely secular, are, or were, under the ban of the priests; industrial employment for ragged street boys to keep them from a life of begging will "damn their souls" (which would, we are left to infer, be perfectly safe if left to the civilising and Christianising influences of street-life), while to give even secular instruction to Catholics is a thing to be undertaken only by the Catholics themselves. Much curious evidence on this last subject has been given during the discussions arising out of the new Irish University Bill; one Catholic professor stating that he would not allow Protestants to teach any subject whatever, with the one exception of mathematics, while even this was thought by many to be too liberal an allowance.

In spite of all these difficulties, it cannot be right to sit down and satisfy conscience with the plea that work is of no use, so many well-considered efforts having proved partial, or perhaps entire, failures. There are still other means by which we can try to storm and break down these barriers of prejudice and hatred; and it is weak, to say the least, to plead excuses of uselessness as a salve to the conscience. It cannot be right to remain contented—happy ourselves, but not seeking to make known to others the cause of our happiness—with the sight of ignorance and misery ever before us, simply because of our own weakness. Is not the strength of truth and righteousness—the strength of the Lord of Hosts Himself, on our side?

The question that lies at the root of all this is:—Have we anything to impart for which it is worth while to encounter disagreeables; is it of any use disturbing our own peace of body and mind and our self-complacency, or is martyrdom a mistaken and old-fashioned enthusiasm of humanity which nobody would nowadays be so eccentric as to undergo for any conceivable cause? Is it only doing harm, as some aver, to shake religious belief, even when it is a mistaken belief; is a bad religion not only better than none at all, but better than any we can teach? Surely, if we—we Evangelical Christians—are firmly persuaded of the truth of our own religious beliefs, if we have learnt something of the beauty of holiness, if we have tasted for ourselves that the Lord is good, we cannot rest without seeking to share our joys with others. If we possess a light and a hope which is only dimly apprehended by others, shall we not find some means of making it known to them? If we see our Roman Catholic neighbours striving, in mistaken earnestness, to purchase eternal life for themselves, can we be right in withholding from them our knowledge that it is the free gift of God, now and for ever in the possession of His children? Holding these truths firmly ourselves, must we not necessarily make them known to others?

It is saddening to find that in some parts of Ireland where willing teachers and willing hearers *are* found, one other necessary element is not forthcoming. The money needed to reach distant villages and to support evangelists is wanted, and this, too, where people will flock by hundreds to hear the glad tidings of a free salvation; where, Roman Catholicism not having gained the upper hand, the people are free, and are willing, to listen to the preaching of the Gospel. This is the case in the North of Ireland, as the reports of the Irish Evangelical Society show; but we do not think that money will long be withheld if it is known for what purpose it is required. One minister writes:—"We are obliged to abandon ground for want of funds. . . . . We are completely blocked up; we have no money." "Doubtless," he adds, "it is true that God has plenty of money, but the devil appears to have stolen a very large proportion of it; or else God's people are keeping God's money and refusing to circulate it in God's commerce." Almost every religious society is now lamenting its want of funds, and this, we cannot but believe, is owing to God's people not realising their responsibility in withholding from His work the money of which He has for a time given them the stewardship.

Yours faithfully,

DUM VIVIMUS OPEREMUR.

Dublin, August 4.

ELECTION INTELLIGENCE.

The South-West Riding Liberal Association has adopted the Hon. W. H. Wentworth Fitzwilliam and Mr. W. H. Leatham as the candidates of the party for that division at the next election.

At a meeting of the Liberal One Hundred and Fifty, of Coventry, Mr. William Henry Wills, of Bristol, delivered an address, and was unanimously adopted as the second Liberal candidate.

The Monmouthshire Liberals have succeeded in putting 1,200 new claims upon the register. It is stated that a Liberal candidate will come forward for South Lincolnshire at the next general election.

It is stated that the advanced Liberals have chosen Mr. George Howell to stand with Mr. West, Q.C., Recorder of Manchester, at the next general election.

A special meeting of the Warwickshire Tenant-Farmers' Association was held on Saturday at Warwick to consider the question of bringing forward two tenant-farmer candidates for the northern and southern divisions of the county at the next election. It was unanimously resolved to request Mr. John Lane, of Broom Hall, near Stratford-on-Avon, to allow himself to be nominated as the tenant-farmer candidate of the association for South Warwickshire at the next election. Mr. Lane, who is a Conservative, acceded to the wish of the association, and observed that he had for a long time urged the necessity of tenant-farmers being directly represented in Parliament. Looking at their numbers and the capital they had invested, they were entitled to thirty instead of merely the three tenant-farmer representatives at present in the House. As to bringing forward a Liberal candidate for North Warwickshire, though it was admitted one would have an excellent chance of election, it was stated that funds for contesting both divisions could not be raised.

Two hundred Conservative claims for Parliamentary votes for the Northern division of Northumberland have been made by Berwick freemen, on the ground that they possess an equitable share of the yearly value of 5*l.* in Corporation land.

Mr. Gladstone, writing to an Edinburgh friend regarding the success of Liberal principles at the next election, said, "I confidently hope and believe that at the proper time all our views about Midlothian will be realised with much public advantage."

The meeting of the Liberal Executive Committee for North-East Lancashire, to consider, amongst other things, who shall be Lord Hartington's colleague, will be held this day (Wednesday).

On Saturday, Mr. Evan Williams, of Bryantrion, Radnorshire, Chairman of the Liberal Association of Radnor Burghs, issued an address to the electors, as successor to the Marquis of Hartington in case his lordship should be successful in North-East Lancashire. In his address Mr. Williams attributes the distress existing throughout the country to the foreign policy pursued by the Government, and states that he will vote for disestablishment when the proper time arrives.

Mr. C. H. James, Liberal, has issued an address to the electors of Merthyr announcing his intention of coming forward at the next election in the Liberal interest.

THE LONDON SCHOOL BOARD.

A return just published embodies various results relating to the labours of the London School Board. The first table gives the rate in the pound levied by them for the nine years ending March 25:—1872, ·48; 1873, ·89; 1874, ·74; 1875, 1·75; 1876, ·3; 1877, 4·5; 1878, 5·226; 1879, 5·15; 1880, 5 5. The accommodation in new permanent Board schools added in each year from 1871 to 1878, was as follows:—1872, 386; 1873, 21,832; 1874, 42,743; 1875. 23,952; 1876, 30,312; 1877, 32,005; 1878, 14,272—total, 165,502. The average cost, including all charges, in the case of all Board schools where the accounts are closed is—for site 5*l.* 18s. 5d.; for building, 9*l.* 19s. 11d.; and for furniture, 10s. 5d.—total, 16*l.* 8s. 9d. The average attendance in the board schools and other efficient schools during the last eight years was as follows:—

Year ended	Board Schools.	Other efficient Schools.	Total.
Christmas, 1871	895	173,406	174,301
,, 1872	20,753	186,471	207,224
,, 1873	40,481	195,662	236,143
,, 1874	70,853	199,613	270,466
,, 1875	91,646	196,851	288,497
,, 1876	114,380	199,605	313,985
,, 1877	146,155	190,163	336,318
,, 1878	165,900	184,607	350,507

The average grant per child in the year ending August 31, 1875, was 11s. 11d.; 1876, 13s. 4¼d.; in 1877, 14s. 10¾d.; in 1878, 15s. 4¼d. The average gross cost per child and the average net cost per child chargeable to rates in Board schools for each of the following years ending September 29, was:—

Year ended.	Gross cost.	Net cost.
September, 1875	£2 10 8	£1 12 9
,, 1876	2 13 1	1 14 2
,, 1877	2 13 11	1 13 5
,, 1878	2 15 2	1 11 11

The number of children sent to industrial schools was:—In 1871, 185; in 1872, 316; in 1873, 667; in 1874, 596; in 1875, 707; in 1876, 748; in 1877, 810; in 1878, 767; and the number of children remaining in industrial schools at the close of 1878 was 3,188.

In response to numerous and urgent appeals, the Religious Tract Society has decided to issue the *Girl's Own Paper* as a companion to the *Boy's Own Paper*, which has already obtained so wide a circulation amongst all classes.

It is stated that an association of leading clergymen and laymen is preparing to publish, almost immediately, a monthly magazine in the interests of the Evangelical school of the Church of England.

THE BANK HOLIDAY.—The weather on Monday, though cloudy and overcast in the morning, was on the whole favourable to out-door holiday making, and in consequence there was a large increase in the traffic on the railways compared with other holidays this year, and a decrease in the number of visitors to museums and other indoor places of resort. The parks and open spaces in and about London were densely thronged, and the excursion trains to the seaside were very full. The total admissions to the Crystal Palace were 43,036; to the Alexandra Palace, over 40,000; to Kew Gardens, 53,000; to the state apartments at Windsor Castle, 5,824; and to the Brighton Aquarium, 12,950. At the South Kensington Museum, the number of persons admitted up to six o'clock was 14,809, against 24,684 on Whitsun Monday; at the National Portrait Gallery the total entries were 3,396; the Horticultural Gardens had about 10,000 visitors; the British Museum between 7,000 and 8,000, which was 9,000 less than on Whitsun Monday; the National Gallery 13 000, against 22,580 on Whitsun Monday; the Royal Academy, 8,000; Mdme. Tussaud's, 10,000; and the Tower some hundreds more than its usual complement of 2,000 visitors. Unfortunately, the holiday did not pass without a fatal accident on the Thames. Two youths engaged a boat at Lambeth Bridge, and after paddling down the river on the strong ebb tide, rowed towards the steps leading from the Albert Embankment. Both stood up in the boat, which immediately capsized, and the boys were drowned before assistance could reach them.

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References kindly permitted to the Rev. R. W. DALE, Birmingham.

THE QUARTERLY REVIEW, No. 295, is published THIS DAY.

CONTENTS.

I. THE ENGLISH MONARCHY.
II. DEAN HOOK and BISHOP SELWYN.
III. MUSIC and MUSICIANS.
IV. COUNT CAVOUR.
V. HEREFORDSHIRE.
VI. POLYBIUS and his TIMES.
VII. GLACIAL EPOCHS and WARM POLAR CLIMATES.
VIII. WHY IS SCOTLAND RADICAL?
IX. THE IRISH UNIVERSITY BILL.

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TRANSLATED COMMENTARIES. By Rev. J. Smith, M.A.

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At the TWO HUNDRED and FORTY-THIRD HALF-YEARLY MEETING of the Governors, held at the City Terminus Hotel, Cannon-street, E.C., on THURSDAY, July 31st, for the ELECTION of 45 Orphan Children out of a list of 266 candidates, at which John Kemp Welch, Esq., J.P., Treasurer, presided, the following were declared to be duly ELECTED:—

GIRLS (SENIOR).

	Votes.		Votes.
1. Martyn, Grace	581	6. Steel, Alice Rosa ...	432
2. Bell, Annie Mary ...	506	7. Barrett, Nelly.....	377
3. Holloway, Emma ...	485	8. Nind, Ada Susannah	349
4. Kirby, Alice	452	9. Todd, Melville.....	343
5. Warbey, Alice.....	448	10. Squires, Harriet R.	325

BOYS (SENIOR).

11. Faulkner, Alfred E.	1227	25. Gower, William B....	671
12. Peach, Henry T.....	845	26. Cook, Laurence O....	660
13. Phillimore, Benjamin	805	27. Shearing, William A.	659
14. Sillifant, Douglas J.	794	28. Cooper, Arthur J ...	651
15. Penny, Newton, J....	760	29. Reynolds, Harry.....	651
16. Seaman, Frank	732	30. Buck, Walter E. J.	644
17. Mackenzie, Alex. ...	702	31. Bishop, Walter J....	643
18. Holt, Thomas A. R.	701	32. Selby, William	628
19. Bivand, Ernest H....	691	33. Bell, Clears Thomas	627
20. Lyon, Arthur Jas. ...	686	34. Hotson, Wm. E.....	627
21. Jones, George F. ...	684	35. Williams, Ernest C.	626
22. Melson, Edward C....	677	36. Saville, Percy F.....	622
23. Rowe, William H. ...	676	37. Milburn, Charles B.	619
24. Johnson, Wm. W....	672		

GIRLS (JUNIOR).

38. Harrison, Rosa N....	219	40. Cooper, Katherine M.	173
39. Sharpe, Laura.....	205		

BOYS (JUNIOR).

41. Cherry, Horace W.	501	44. Gattie, Walter C. ...	359
42. Crouch, Charles A.	436	45. Sanders, Horace A.E.	216
43. Adams, Walter H....	374		

The proceedings terminated with a vote of thanks to the Chairman and Scrutineers for their conduct of the Election.

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The Nonconformist.

WEDNESDAY, AUGUST 6, 1879.

THE WEEK.

The news from the Cape to June 15 does not, as had been expected, indicate an immediate close of the Zulu war, and further operations were expected to be seriously impeded, if not entirely prevented, by the heavy rains which had set in, the mortality of oxen, and the increased difficulties of transport—a subject which was engaging the attention of Sir Garnet Wolseley. Numbers of important Zulu chiefs, including Dabulamanzi, the King's brother, had surrendered either to Lord Chelmsford, who has resigned his command, or to General Crealock, who had not yet effected a junction with General Newdigate's troops. It is believed that Cetewayo, with a force of some 7,000 men, was retreating northward—a sign that he has no thought of submission, though he confesses that his power is broken. Attempts were being made to cut off his retreat in the difficult country in the north, though apparently with little hope of success.

In another column we have discussed the latest news in connection with Monday's debate in the House of Commons. But it is clear that Sir Garnet Wolseley, although he has sent home some of his superfluous troops, has a very arduous task before him, not only in respect to the final settlement of Zululand, but as to the aspirations of the colonists. Substantially the coast and middle region of the country may be said to be in our possession, and it is proposed either to divide this conquered region among several chiefs, including Oham, the King's half-brother, or to appoint European Residents—which would be a step to annexation. Although the Chancellor of the Exchequer the other night insisted on the necessity of the South African Colonies bearing a proportion of the cost of the war (say a million and a-half) the latest accounts show an unwillingness to recognise that obligation—it having been an Imperialist war—and also a desire to postpone the discussion of the confederation scheme. "No Government here," says a Cape letter, "that admitted any such liability would stand a chance of lasting a day." The Home Government have, however, decided at once to send out commissioners to the Cape Colony to see what can be done in the matter, and endeavour to bring the local governments to terms.

The French Parliament has had its last sitting at Versailles, and will reassemble in Paris in November next. Before separating, the Senatorial Committee, at the instance of M. Jules Simon, struck out the 7th Clause of the Ferry Education Bill by five votes to four, but accepted the other clauses. But, on taking the bill as a whole, the committee decided by six to two votes to report against its acceptance. It remains to be seen what course the Senate itself will take when the question comes up again in the autumn. Ministers will hardly consent to abandon a measure of such importance, and if they should some months hence stake their existence upon it, the Senate will probably give way. By way of conciliating the clergy, the Chamber of Deputies before adjourning increased the gross grants to Roman Catholic priests in augmentation of their stipends to the extent of about 10,000*l.*, but cut down the salaries of the bishops, who have been so zealously agitating against the Republic and the Government, by more than double that sum. This action will be bitterly resented by the prelates selected for Parliamentary vengeance.

The inauguration of a statue to M. Thiers at Nancy—a city which that statesman by great effort barely preserved for France at the close of the war with Germany—was on Sunday the occasion of a great and enthusiastic demonstration. Madame Thiers herself was present, as were also five members of the Government and a large number of immigrants from Metz, Strasburg, and other places across the Alsace-Lorraine frontier. But the chief orator on the occasion was M. Jules Simon, who delivered an eloquent eulogy of the principles of the Republic, as illustrated by the life and writings of Adolphe Thiers; but who, in consequence of the manifest indications of popular disapproval of his late action in the Senate, and of the favour shown to the absent M. Ferry, declined to appear at the subsequent banquet. Subsequently, M. Leroyer, the Minister of Justice, in addressing the professors of the University, took occasion to indicate that the Government were not disposed to yield everything to clerical clamour. "We don't ask," he said, "for any laws of persecution, and we have the most absolute respect for liberty of conscience. We are not enemies of religion, and religious consciences have nothing to fear from us. But we do intend to revive the true traditions of national French teaching."

Great uncertainty prevails relative to the negotiations said to be going on at Kissingen, between Prince Bismarck and the Papal Nuncio to Bavaria. According to one statement the details of a *modus vivendi* relative to the recusant bishops and clergy have been entirely settled. It is said they will be allowed to return to Germany on applying for permission, and engaging to conform to the provisions of the purely civil laws which are not opposed to canon law. Another statement is that nothing has yet been settled, and that the German Chancellor will not yield any essential point of the Falk Laws. All the surrounding facts, however, indicate that an arrangement is imminent, and that there will be concessions on both sides. The Prince finds it convenient to range the Ultramontane deputies under his standard, and Leo XIII. in everything shows a less obstinate spirit than his predecessor in the Papal chair.

The two provinces rescued from Turkish domination, Bulgaria and Eastern Roumelia, are all but cleared of Russian troops, and within a few days none will remain. For the present, at all events, this will not conduce to the tranquillity of the two Principalities. South of the Balkans, Aleko Pasha, who is nominally the Sultan's representative, is endeavouring t preserve order and dispense evenhanded justice, and is appointing Moslems to rule over Moslem districts. But in Bulgaria a deplorable state of things prevails, as shown by the correspondent of the St. Petersburg *Golos*—a paper not likely to be prejudiced against the new kingdom created by the Czar. The following is a summary of his evidence:—

At Varna the various nationalities are very hostile. The Turks are now oppressed, and murmur and cherish feelings of animosity against the Bulgarians, who break out into open violence, pillage the Turkish houses, and, what creates a worse impression, violate the privacy of the harems, and insult the women. The Bulgarian authorities oppress the Turks, and pay no attention to the conduct of their own people. The Turks and Greeks fly to the hills, and are forming bands which increase in numbers daily. Robberies are of frequent occurrence in the neighbourhood of Turtukai, Rasgrad, Silistria, and Eskidjuma, which abound with armed men, who plunder villages as well as travellers. Some of the roads are impassable. The Bulgarian authorities are represented as abusing their powers beyond measure.

The several districts referred to have been placed by the Prince of Bulgaria under martial law, owing apparently to a partial rising of the Mussulman population against these outrages. Prince Alexander has no doubt a difficult part to play amongst a population mutually exasperated by recent excesses, but it is hardly to be supposed that he will be ready to carry out a policy of extermination against his Moslem subjects, however bitter may be the resentment and fanaticism of the Bulgarians.

It will be seen that the Government Irish University Bill got into committee at yesterday's day sitting, and made considerable progress. To-day the House of Commons will resume at Clause XII.—the new clause which provides for the creation of scholarships and exhibitions under a scheme to be hereafter drafted by the Senate yet to be nominated. Happily the Chancellor of the Exchequer has promised that the present Senate of the Queen's University shall be very substantially represented in the governing body of the new University, which has induced Mr. Courtney and Mr. Fawcett to moderate their opposition to the Ministerial proposal. The Irish members, while formally protesting, cannot conceal their satisfaction with a bill which yields so much indirectly to the Roman Catholics. It will probably pass through committee to-day, and very likely become a law before another week expires. The third reading is not likely to be opposed, and when the Lords have accepted the amendments of the Lower House *en bloc*, this troublesome question will—only for the present, we must add—be disposed of.

The chief topics of Parliamentary debate are dealt with elsewhere. The Government have dropped all the measures which retard the prorogation, except the Bankruptcy Bill, which will clearly have to be sacrificed, and the Banking Bill, which in its attenuated form may pass; and we may expect that, after last night's proceedings, the Scotch and Irish education votes will no longer be contested. On Monday night both Houses of Parliament were called upon to pass votes of thanks to Her Majesty's military forces engaged in the late campaign in Afghanistan—a war which one member contemptuously spoke of as a "raid." In this expression of gratitude for what Mr. Newdegate irreverently designated "a twopenny-halfpenny affair" was included the Viceroy of India; thus giving to the vote a needless debatable character—for it was Lord Lytton's policy that caused the war. This procedure was justly condemned by Lord Hartington on a precedent supplied by Lord Beaconsfield in the House of Commons. The omission of Lord Lytton's name in the first resolution was rejected by 148 to 33 votes, and subsequently 28 to 140 members voted for the "previous question." The vote of thanks to the officers and men was, as usual, carried *nem. con.* Lord Beaconsfield has made a great parade of what was hardly more than a successful military promenade, but we dare say he will be able to found upon the votes of Parliament a pretext for conferring an earldom on the Viceroy of India.

Just as the session is ending the Home Rulers are breaking out into a violent feud, the proximate, though not remote, cause of which would seem to be Mr. Parnell's assumption of leadership, and particularly his successful antagonism at the late Ennis election to the candidate of the Irish priests. It would seem, moreover, that at a recent private meeting Mr Parnell not only bitterly caricatured his Irish colleagues, but spoke of some of them as a "cowardly set of Papist rats." In consequence of these things Mr. E. D. Gray, M.P., has written a letter repudiating the leadership of Mr. Parnell, though in favour of an "active and determined policy." He fears that many seats will be lost at the next election by the division in the Irish Liberal party. He believes that the general election does not "promise well for Ireland"; disapproves of the projects on foot "to import a number of candidates of whom the country knows nothing," and who are the nominees of an individual; and complains of "an intolerant denunciation of all those who refuse to adopt a particular shibboleth the meaning of which has never been defined," as not conducing to union or the gaining of any permanent success for the popular cause. Mr. Gray, indeed, "thinks this is a time when men holding representative opinions should speak plainly." It is impossible to guess what will be the upshot of this quarrel—not the first of the kind. Will it stimulate the desire of sober Irishmen to obtain an Irish Parliament?

SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

A member, running over the work of the session, said to me just now, he had arrived at the conclusion that, politics apart, this is the worst Government we have ever had. He meant that it was from a business point of view the most incapable one. Particular instances might be cited without number in support of this view. But there is one aspect in which it must be admitted the Government manage their business admirably. They have an exceedingly clever way of fencing off discussions on awkward questions till it practically becomes useless to enter upon them. They began the session under circumstances which, frankly dealt with, might have proved instantly fatal. The country and the House were so thoroughly aroused by the disaster at Isandula that a debate brought on whilst passion was hot could not have failed to affect the division list. Ministers, whilst missing no opportunity of loudly expressing the satisfaction with which they would meet an inquiry when the proper time came, availed themselves of every opportunity of postponing the inevitable debate. There were always papers still lacking, or correspondence was in progress, or something was happening, which make it dangerous to the interests of the State if the debate were then and there commenced.

Thus it comes to pass that when at length the debate on South African affairs came on, the anger and grief of the nation were dulled by time. Other interests had arisen; fresh blunders of the Ministry called for reproof; and the debate passed off quite pleasantly. This policy, then so successful, has been persistently followed in all the many difficulties that dog the steps of incompetent Ministers. Matters went very wrong in South Africa even after Isandula; and, that affair condoned, there arose the necessity for fresh and exhaustive debates. Here, again, there was nothing the Government were so anxious to do as to provide an opportunity for the discussion—only they did not provide it. The proper time, Sir Stafford Northcote said, would be when he was able to make a statement of the cost of the war. That, of course, was an indefinite period, but it always seemed at hand, and it was useful in putting off inconvenient attempts at discussing the policy of the Government. When at length opportunity was found, lo! it was the last day in July, and already members, wearied of the long struggle of the session, were pairing and preparing for flight.

Even yet the time had not come for the House to discuss the matter. Sir Stafford Northcote made a statement, setting forth the amount of the vote to be demanded. But this by an adroit movement he did whilst the Speaker was yet in the chair. The usual course would have been to have made the statement in committee. But the Chancellor of the Exchequer took note of the fact that in committee members may speak not only once, but as often as they like, and there would inevitably have been a prolonged discussion. No; deprecating a discussion that at the present moment would have been highly inconvenient, he made his speech whilst the Speaker was in the chair, discussing the matter in a sort of chatty offhand way that made something less than "a fleabite" of the sum of three millions sterling which he demanded. Sir Robert Peel's grief at this fresh disappointment was really touching. Sir Robert had prepared a speech, doubtless of great value, which he had intended to deliver on this Thursday night, and here was the Chancellor of the Exchequer putting the opportunity off till Monday! Even supposing it had not been part of Sir Robert Peel's intention to deliver his speech and forthwith enter upon his holidays—which in truth it was—he knew that postponement of the discussion till to-day would greatly diminish his audience. But of course that is just what the Chancellor would like to do. The fewer members present the less lengthy the debate, and the less searching the investigation.

Another question which will be easier of management, on account of the time at which it has been brought forward, is the Irish University Bill. The date at which this important measure was brought forward seemed to preclude any serious intention of proceeding with it this session. To deal with it fairly as the Imperial Parliament should treat a question of this magnitude, the bill should have been brought forward amongst the earliest Government measures. It is doubtful now whether in introducing it early in July the Ministers really had any intention of dealing with it. It was a sort of experiment upon the patience of the House, and the ductility of the Irish members. Somehow or other it has prospered, "bit by bit." It has been brought nearer to the views of the Irish members, and they are now in a mood to accept it even gratefully. The consequence is that it will pass without great difficulty. But it is really absurd to talk about it being "discussed" in the House of Commons in the second week in August.

In the meanwhile Ministers have been getting forward with the Estimates, which they accomplish in sledge-hammer fashion at hours of the morning when there are very few members present, and these too sleepy to be critical. On Friday progress in this direction was interrupted by what Ministers doubtless regarded as an impudent attempt on the part of Mr. Chamberlain to discuss the general question of the government of the South African colonies. But the question being raised must be answered, and the speech of the Colonial Secretary appeared to indicate the possibility of the Imperial connection with South Africa being placed on a sounder basis.

The remarks quoted at the commencement of this letter received further illustration to-night. It seems as if the Government can do nothing right. Having undertaken the duty of moving a vote of thanks to the army which has rectified the frontier of India, the Ministry began by forgetting altogether the Commander-in-Chief of the Forces in India. The resolutions as they appeared on the paper made no mention of General Haines, and the Chancellor of the Exchequer rectified the omission *viva voce* This will be pleasant reading for General Haines, and will add special grace to the vote of thanks as far as it concerns him. Next they tacked on a special resolution of a vote of thanks to Lord Lytton. They knew very well that there is a strong party in the House which will be more inclined to impeach Lord Lytton than to convey to him a vote of thanks. The whole grace of such an act as was contemplated to the honour of the army is lost if it becomes a matter of controversy. What ought to happen is that the leader of the House should propose the vote of thanks, that the leader of the Opposition should second it, and that it should be passed by acclamation.

To-night (it may be mentioned as a matter of detail) the vote of thanks was not seconded at all. It was moved by the Chancellor of the Exchequer, and when Lord Hartington rose precedence was given to him; and, indeed, there was an impression in some quarters that he was about to take the course usual under such circumstances and second the resolution. What Lord Hartington did was much more intricate than this. He made a speech in which he demonstrated beyond cavil that it was both an unfortunate and an unsatisfactory thing that the Government should have tacked on to a vote of thanks to the army an expression of satisfaction with the conduct of Lord Lytton. He had the good fortune to support his argument by no less an authority than that of the Prime Minister. In 1858, when, under similar circumstances, a vote of thanks was proposed to Lord Canning, Mr. Disraeli protested against the attempt to "smuggle through a vote of thanks," and even moved the previous question. Lord Hartington stopped short of that course, to which, it must be said, his own speech logically led him. He even invited the House to pass the resolutions without a division. But the reasoning force of his speech was stronger than the advice with which he concluded it. He convinced members of his party who sat below the gangway that the resolution of the Government was untenable; and they, led first by Major O'Gorman and then by Sir Wilfrid Lawson, resisted the resolution in two divisions. Whereupon was seen the extraordinary phenomenon of Lord Hartington voting with the Government and against his own speech!

Khaireddin Pasha has for the present given up his intention of going to Vichy. On Sunday, the *Times* correspondent says, he worked for several hours with the Sultan on a certain project of administrative reform. Safvet Pasha arrived at Constantinople on Monday. Perfett Effendi is expected to leave to-day for Sofia with the firman of investiture for Prince Alexander of Bulgaria.

UNIVERSITY FELLOWSHIPS.—It is rumoured that the University of Cambridge Commissioners consider it desirable to fix the tenure and emoluments of the "prize" fellowships uniformly throughout the University; the tenure to be six years, and the emoluments to be 250*l.* a year; also that minor scholarships should be given only for one year at first, and that their continuance or exchange for foundation scholarships be dependent on conduct and success in study at the University. Further, they are said to be in favour of fixing the maximum amount of a minor scholarship at 50*l.* The multiplication of separate examinations is no less an evil, perhaps, and all competitions between colleges to gain the cleverest men by prizes should be most strongly deprecated. We hear, too, a rumour of the erection of the new office of "Religious Instructor." It is likely that there will be strong opposition to such a proposal—*Athenæum.*

Religious and Denominational News.

THE METHODIST ASSEMBLIES.

WESLEYAN CONFERENCE.

The Wesleyan Methodist Conference has been sitting at Birmingham since Tuesday, July 22. On the 24th, the President of Conference received a deputation of Nonconformist ministers of Birmingham and neighbourhood. Mr. R. W. Dale read an appropriate address, signed by fifteen Congregational, eleven Baptist, and four Presbyterian ministers.

The President welcomed them to the Conference, and especially thanked Mr. Dale for his book on the Atonement. Mr. Dale, on behalf of the deputation, thanked them very heartily for the kind reception he had received. The address he would read was signed by thirty Nonconformist ministers. The address recognised the great spiritual benefits conferred by Methodism on this and other countries. The progress of Methodism had been almost unexampled in the history of Christendom. Their loyalty to the central truths of Christianity and their missionary activity were abundant proofs of its prosperity. The change which had occurred in the admission of laymen was proof that Methodism possessed elasticity and vigorous youth, and that God was as near to them as to their fathers. The Rev. W. Arthur, in reply, said the last time he saw a similar scene was in Naples, when he sat in the Wesleyan Synod there, and there came a deputation of Nonconformists and Episcopalians. If a man brought up in Methodism became narrow, it was the man who was inferior to the system. They had their own distinct characteristics, and if they had advantages they had disadvantages too. Whether a man belonged to one Church or another, he had found in his experience of life that the man who was most faithful to his Church was most prepared to tolerate other Churches. He did not believe in a unity which was the result of an enforced uniformity; nor did he believe that Jupiter was the centre because he was the largest, or Venus because the brightest; the Sun was the centre, so no one Church was the centre of Christendom, but Christ was the centre for them all.

Investigation of the ministerial character occupied the rest of the day. On Friday the Conference went to the question of superannuation, and finished the business before the close of the morning session. The Conference then proceeded to consider the reports of the districts upon the candidates for ordination, and a number of ministers were accepted for ordination.

The Conference at the evening session took up the question of candidates to be received on trial for the ministry, and in the commencement of the business the Rev. T. B. Stephenson drew attention to the present debt, and the prospective embarrassment of the Theological Institution Fund. He moved a resolution, which was seconded by the Rev. G. W. Olver, to the effect that it be an instruction to the Stationing Committee to appoint all the second year's students, if necessary, to circuits before appointing to circuits unlearned men. Dr. Osborn said their present and prospective difficulties were great. If they called out no men this year it would relieve their funds, but it would leave the President without any reserve, except the twenty-two which he now had. Dr. Punshon did not think there was any cause for alarm, for though the new college would bring additional expense, it would also bring additional income. Mr. Stephenson withdrew his resolution, stating that his object had been accomplished in the discussion which had taken place. The Conference agreed to appoint a supernumerary to be secretary of the Extension Fund for one year. It was also agreed to appoint a young minister to assist the committee of the Thanksgiving Fund.

The session on Saturday was principally devoted to the consideration of the candidates for the ministry recommended by the July Examination Committees. As the supply is greater than the demand, the Conference pursued the unusual course of rejecting freely from the list twenty-three ministers of advanced age or enfeebled health, who obtained permission to become supernumeraries. Among them was the Rev. Dr. Williams, several years secretary of the Conference. The Rev. William Muncaster, of Bristol, resigned his connection with the Wesleyan ministry. Saturday being the sixty-ninth anniversary of the Rev. John Bedford's birthday, the Conference expressed its sympathy with him in his recent affliction, and its appreciation of his eminent services. The Conference lovefeast was held in the evening.—The Birmingham pulpits were filled on the next day (Sunday) by the Revs. Dr. Rigg, Dr. Pope, Richard Roberts, and other eminent ministers. The candidates for ordination were subjected to a searching examination by the Rev. Dr. Osborn, and afterwards the Conference proceeded with the consideration of the qualifications of candidates for the ministry. The Conference received a deputation from the New Connexion Conference, whose president made a very appropriate speech. He spoke of the kindly feeling between the two bodies, which he hoped would continue and increase, and indirectly alluded to the possibility of an amalgamation of the two bodies some time hereafter; and Dr. Cooke, another member of the deputation, spoke in much the same strain. He dwelt upon the religious agencies which were first suggested by Wesleyans,

such as the Religious Tract Society and the Bible Society. He also spoke hopefully of the future union of the two bodies. Dr. James and the Rev. E. E. Jenkins replied on behalf of the Conference, the former directing attention to the waste of strength implied in having three or four chapels in one village, when one of the chapels would hold all the congregations. He hoped that something would be done to remedy this in future.—The Rev. E. E. Jenkins referred to the possibilities of the amalgamation of all the Methodist bodies hereafter, observing that one reason why he might wish for it was the fact that they were united in doctrine, and by amalgamation they might maintain and diffuse their theology.—A letter was read from the Rev. J. Jackson Wray resigning his connection with the Wesleyan ministry. The resignation was accepted. Information reached the Conference of the death from yellow fever of the Rev. William Dawson, missionary at St. Martins, West Indies, and of the destruction of Wesleyan mission property by the revolutionists at Hayti.

The whole of Wednesday was spent in reading and discussing the stations. Objections to various appointments by circuits and personal statements were made by ministers whose interests appeared to be affected. Frequently the Conference presented a very animated scene, and seldom have the stations occasioned so much or such warm discussion.

On Thursday sixty young ministers were ordained by the imposition of hands. The charge was delivered by Dr. Rigg, the ex-President. It was an exposition of the rights, limitations, and duties of Christian ministers. At the evening session Dr. Rigg, Dr. James, and S. Jones were appointed a deputation to the Methodist New Connexion Conference. The thanks of the Conference were presented to Dr. Rigg for his charge, and he was requested to publish it. The Rev. Dr. James spoke of the excellent reception which had been accorded to him and his colleague, the Rev. Anthony Ward, by the New Connexion Conference, and the Revs. Dr. Rigg, Dr. Smith, and Samuel Jones, chairman of the Macclesfield District, were appointed a deputation to the next Conference of the Methodist New Connexion. At the sitting of the Conference on Friday, the Rev. Dr. Campbell, Bishop of the African Methodist Episcopalian Church in the United States, took his leave of the Conference, thanking them for the kindness he had received, and asking that a deputation should be sent to his Church. The Rev. William Arthur was appointed a deputation to the United States, and the Rev. Frederick Macdonald was appointed to accompany him. The results of the ballot for the chairmen of districts were read to the Conference. The following, among others, were elected:—First London, the President of the Conference; Second London, Dr. Rigg; Bristol, W. Williams; Birmingham, T. M. Allbrighton; Macclesfield, J. S. Jones; Liverpool, W. T. Radcliffe; Manchester, Dr. Pope; Bolton, H. Hastling; Halifax and Bradford, Joseph Bush; Leeds, Anthony Ward; Sheffield, F. W. Briggs, Dr. Lyth; Lincoln, B. B. Waddy; Hull, H. W. Holland; York, Joshua Mason; Whitby and Darlington, E. Watson; Newcastle-on-Tyne, William Hirst; Carlisle, Henry Young. A conversation took place on the appointment of an assistant to the ex-President, Dr. Rigg, and it was considered necessary for the general interests of Methodism. The claims and extra work of the Thanksgiving Fund are great, and it was considered that Dr. Rigg's experience of it would be very serviceable in the future. The appointment was unanimously agreed to, and Dr. Rigg, in reply, stated that the president, in his double capacity of president and editor, would be very severely tasked, and he (Dr. Rigg) would gladly afford him all the help in his power. Dr. Rigg asked that Mr. Telford might be his assistant, which was granted.

The number of ministers allowed by the Conference to attend the next Conference was announced; 500 ministers will be allowed to attend the Pastoral Conference, and 240 the Representative Conference. Last year 128 ministers were elected by the districts to attend the Representative Conference this year the number will be 121. A conversation then ensued on the state of the work, and it was commenced by reading the statistics of church membership for the year, and in each district. The following are the general statistics:—Total number of members, 377,612; on trial, 23,984; new members, 40,153; deaths, 5,836; removals, 25,000; ceased to meet, 23,000; net decrease, 3,264. In the conversation that ensued the Rev. R. Peart referred to their work among the undergraduates at Cambridge. Some thirty or forty of them were meeting in class, and twelve of them were on the local preachers' plan. Dr. Osborn said they were to beware of needless discouragement. They had received 40,000 new members during the year, and that showed a large amount of spiritual life. The leakage was the principal matter for them to consider. There was room for great improvement in catechising the young people. He looked forward with great hopefulness to the junior society classes which they had begun to establish. If Methodist preachers would take as much pains with their young people as the Roman Catholic priests did, the days of their decreases would be over.

It was agreed to send a loyal and dutiful address to the Queen on the marriage of the Duke of Connaught, and also an address of condolence on the death of the Princess Alice. The appointments for deputations to the districts for foreign missions having been made,

The stations of the ministers for the year were confirmed shortly after five o'clock. The Rev. G. W. Olver then read the pastoral address which he had been requested to prepare, and it was adopted by the Conference. The document was skilfully drawn up, and referred to the present commercial depression and to the recent changes introduced by the admission of laymen to the Conference.

The Conference love-feast was held on Saturday evening week in Cherry-street Chapel, which was filled in every part, numbers being unable to obtain admission. Several ministers and laymen related their religious experience, and the service throughout was of an impressive character. The following day was what is known among Wesleyan Methodists as the Conference Sunday, which is always a high day, for not only are the pulpits of the Conference town and the district surrounding occupied by the oldest preachers of the connexion, but a special service is reserved for the ex-president, which, if not recognised authoritatively as official, is nevertheless regarded as such by common consent. The ex-president (Dr. Rigg) preached in the morning at Islington Chapel to a large congregagation, the liturgy, as is usual, being read by the secretary of the Conference.

At last Saturday's sitting it was decided that the question of the recognition of communicants should not now be reopened. The question of the revision of the First and Second Catechisms, and the publication of a new Third Catechism, was brought under consideration, and it was finally determined that a committee should be appointed to confer with Dr. Pope on the revision of the Catechisms and to report to the Conference. The report was then read of the committee appointed to consider the proposals which have come from the Methodists of the United States for the holding of an Œcumenical Conference of all the Wesleyan bodies. The committee of the English Conference had sent a communication to the bishops of the United States charged with the question in favour of the proposal provided irritating and disputatious subjects could be avoided, and provided arrangements could be made which would be satisfactory to all the Wesleyan bodies proposing to take part in the Œcumenical Conference. The reply of the American committee was in substantial agreement with the conditions and suggestions of the English committee. The Conference adopted the entire report and reappointed its committee with power to add to their numbers. The report of the committee for the revision of the Liturgy was brought forward and taken as read. The reading of the "Conference Journal" commenced shortly after two o'clock. The journal was signed, and the Pastoral Conference was closed.

On Monday the Representative Conference assembled. In the course of his address the president reminded the Conference that their business, though much concerned with finance, could hardly be called secular, because it was closely connected with their spiritual work. He drew attention to the ebbing feeling of attachment to the class meeting and love-feast, and urged the laymen to attend the week-night means of grace. The subject of admitting newspaper reporters was considered, and the matter was referred to a committee. A committee was appointed to nominate a successor to Alderman Mitchell, who has resigned the office of treasurer for the Theological Institution. A committee was appointed to consider the suggestions forwarded by districts, two of which referred to middle-class education. The memorials from quarterly meetings were also referred to the same committee. Notices of motion were called for and a considerable number were given, several referring to the mode of assessment to the children's fund. One notice of motion by Mr. Perks had reference to the more harmonious working of the different Wesleyan bodies in small villages. The Rev. T. B. Stephenson introduced the business of the Thanksgiving Fund, and various sums were allotted. The subject of the debt of the foreign missionary funds was referred to, and it was understood that it was something under 43,000*l*, and it was finally agreed that if there should be any further surplus the debts of the various connexional funds should receive special consideration. The business of the Home Mission Fund was brought forward by the ministers of the department, the Revs. A. M'Aulay, J. W. Greeves, and J. Bond, and a lengthy conversation took place on various matters of detail in the new legislation having reference to district administration, regulations for the employment of district missionaries, and the employment of lay agents. On the proposed employment of district lay agents, the Rev. G. Bowden moved that, instead of the proposed regulations of the Home Mission Committee, it be resolved that the employment of lay agents be left, as now, to private responsibility and enterprise, and that district grants may be made in aid of the same. The Rev. A. Ward seconded the amendment. Dr. Rigg spoke against it, and the recommendations of the committee for the employment of lay agents were adopted. The clerical treasurer read the financial report for the Home Mission and Contingent Fund, the ordinary contributions this year amounting to 27,000*l*.; legacies, 1,953*l*.; and contributions from stations, 2,090*l*. The deficiency on the year was about 1,000*l*., in addition to the former debt. Mr. Howarth, of Manchester, asked what steps would be taken to prevent debt in the future. Mr. Fowler urged that they ought to lay down a principle which should guide them in future, and they ought at once to reduce their expenditure to meet their income.

UNITED METHODISTS.

The twenty-third Annual Assembly of the United Methodist Free Churches was held at Sunderland from Thursday, July 24, to Saturday last, August 2. There were present 200 representatives, 120 being ministers and eighty laymen. The Rev. T. Townend, of Oldham, was elected president, receiving 106 votes, against fifty-six given for the Rev. S. Barton, of Littleborough, and fifteen for the Rev. John Myers, of Cleckheaton. The new president, in his address on taking the chair, referred to the decrease in membership which had taken place during the year. He said that by death, removals, and withdrawals, the denomination lost 9,144 members, but this had been reduced to 405 by the new entries. The proceedings were mainly of denominational interest, and had reference to the consideration of ministerial character, the ordination of candidates for the ministry, the reading of the connexional ministers, the obituary for the year, &c. On Friday, July 25, several ministers were made supernumeraries. In the evening an excellent lecture on "Gladstone, Beaconsfield, and Bright" was delivered before a large audience. Saturday's sitting was short, and with closed doors. Twenty-four young men, having passed the examinations for the ministry during the past year, were received on probation; fifteen more were received on probation, subject to their passing an examination during the coming year; and eight students who are leaving the Connexional Institute were received on probation. On Monday the Conference received deputations from the Sunderland Nonconformist Ministers' and Office-bearers' Association, the Primitive Methodist Connexion, the Good Templars, and the Temperance Society.

On Sunday, July 27, the principal pulpits in Sunderland and neighbourhing circuits belonging to the body were occupied by members of the Connexional Committee. The President preached in Gloucester-street and Prudhoe-street Chapels, Newcastle. On Monday night the following were publicly received into full connection in the Assembly Chapel:—Revs. D. Brook, R. Davidson, E. Evans, Jas. Harrison, Ralph Hebbron, C. Hunt, John F. Lawis, James Martin, G. C. Percival, B. J. H. Shaw, J. B. Stoneman, Richard Waters, T. T. Wilson, and Francis Wood. A long friendly communication was read from the Methodist Protestant Church of the United States, a body holding principles very similar to those of the Free Methodists. A suitable reply was ordered. The following, together with the Connexional officers, will form the committee for the ensuing year; Birmingham district, Mr. M. J. Hart; Bristol, Mr. W. Butler and Mr. R. Bird (Cardiff); Cornwall, Messrs. H. P. Vivian and R. G. Rowe; Leeds and Bradford, the Revs. J. Myers, S. Barton, and C. Boaden; Lincoln, the Revs. W. Boyden (ex-president), and R. D. Maud; Liverpool, Mr. Lloyd; London, the Revs J. S. Withington and the Newton Book Steward; Manchester, the Revs. M. Miller and J. Kirsop; Newcastle-on-Tyne, the Rev. A. Halliday and Mr J Green; Norwich, Mr. J. H. Cozens Hardy; Nottingham, the Revs. R. Chew and W. Griffith; Rochdale, the Revs. T. M. Booth and J. Mather; Sheffield, Mr. J. Higginbottom.

A great missionary meeting was held in the Victoria Hall, the place being densely crowded in every part, probably 3 000 persons being present. Mr. W. Butler, of Bristol, presided, and addresses were delivered by the Revs. R. Bushell (missionary secretary), T. Wakefield (who has laboured in East Africa about twenty years), J. Myers (Cleckheaton), and Dr. Foster, late of East Africa. A choir of 500 voices enlivened the proceedings by effectively singing some appropriate hymns.

At one of the sittings a discussion took place on a proposal of the Connexional Committee to reorganise the London Mission, which last year had worked unsatisfactorily under a new constitution, the object of the mission being to establish churches in spiritually-destitute parts of London. The discussion was adjourned till to-morrow.

The Assembly resumed its sitting in Sunderland on Monday. The report of the missionary committee was adopted, the members were thanked for their services, and a new committee was nominated. The Rev. Mr. Wakefield, missionary from East Africa, replying to a vote of confidence, said the mission to the Galla country had been a great success. The financial report of the Theological Institute, Manchester, showed that the expenditure had exceeded the income by 307*l*. This, added to last year's deficiency, made a balance of 550*l*. against the institution. The students had attended Owens College for their advanced literary studies, thus saving the appointment of professors at the institute. The afternoon was occupied in receiving deputations. Three were from the Methodist New Connexion, the Primitive Methodists, and the Sunderland Nonconformist Association. The speakers expressed themselves strongly in favour of a closer union amongst Nonconformist bodies in order that religious liberty might be strengthened and advanced. Four deputations from temperance organisations were received, and presented addresses congratulating the Assembly on the temperance work accomplished by it in the past, and urging it to continue its efforts in favour of the Sunday closing of public-houses and the ultimate prohibition of the liquor traffic. The ex-president said that during the past year fifty-three probationary ministers had come before him, and all were total abstainers.

The Rev. S H. Booth has definitely resigned his position as Secretary of the Baptist Union.

The Rev. J. B. Myers, of Kettering, has accepted the office of Association Secretary of the Baptist Missionary Society.

The *Freeman* states that the Bailhache Memorial Fund, now closed, has reached a sum of 2,000*l*., which will be immediately invested for the benefit of the family. The committee have appointed as trustees, Messrs. A. H. Baynes, Herbert Smith, and J. Templeton.

The inaugural services in connection with the settlement of Mr. Charles Spurgeon as pastor of South-street Chapel, Greenwich, were held on Tuesday last. In the afternoon a sermon was preached by the Rev. C. H. Spurgeon, father of the pastor, and a tea and public meeting followed.

UNIVERSAL PRAYER FOR SUNDAY-SCHOOLS.—Sunday and Monday, October 19 and 20, have been set apart by the Sunday-school Union as a season of united prayer on behalf of Sunday-schools. In the circular making the announcement, the committee say, "The dawn of the centenary of Sunday-schools will lead to the review of the past, and add greatly to the importance of this occasion, as it must be the earnest desire of all teachers that the centenary year may be one of rich spiritual blessings leading to the consecration of a multitude of youthful hearts to Christ."

DUBLIN.—Tuesday evening, in the large lecture room of the Rutland-square Presbyterian Church, Dublin, a graceful token of their esteem was presented by his many friends to the Rev. William B. Kirkpatrick, D.D., on the completion of his fiftieth year in the pastorate of the congregation, formerly of Mary's Abbey, now worshipping in Rutland-square. Dr. Kirkpatrick is a native of Redemon, county Down, and has reached the age of seventy-seven years. In 1850 the General Assembly appointed him to the moderator's chair, and in the following year Marischal College, Aberdeen, presented him with the diploma of Doctor of Divinity.

THE CENTRAL AFRICAN MISSION.—On arriving at Zanzibar, Dr. Mullens, having learnt that the Rev. W. C. Pickersgill had declined the directors' invitation that he should join the Central African Mission, and taking into consideration other important circumstances connected with the interests of that mission, decided, in the exercise of the discretion given to him by the Board, on proceeding onward, in company with Messrs. Griffith and Southon, to Lake Tanganyika The party left Zanzibar on the afternoon of Friday, June 13, and having landed at Saadani, started for the interior. Letters dated Ndumi, June 16, report that all the members of the expedition were in excellent health, and were well on their way westward.

BUCKINGHAM.—A few years ago a handsome and commodious building with several class-rooms was erected in connection with the congregational church in this town, for the use of their Sunday-school. The increase of scholars has been so great, however, as to render it absolutely necessary to still farther enlarge the accommodation, by the erection of an infant and other class-rooms. To aid this object the ladies of the congregation held, on July 29, a most successful bazaar, which realised the handsome sum of 187*l*. 10*s*. 10*d*. One pleasing feature in the case is, that a large number of persons connected with other religious denominations, especially the Church of England, expressed cordial sympathy, and gave liberal help towards the movement.

THE REV. DR. LORIMER, Principal of the Presbyterian College of London, died at Whitehaven on Tuesday after a short illness. Three weeks ago he was present at Workington at the induction of a new Presbyterian minister who had been one of his students. Afterwards he went to Whitehaven and stayed with a friend. He there became unwell, but apparently recovered. About midnight on Tuesday last, however, he was again seized with illness and before medical assistance could be obtained he died. The body will be taken to Edinburgh for interment. Dr. Lorimer had been connected with the Presbyterian College in London since its commencement, and for the last year and a half he had been its principal. Formerly he was professor of Biblical criticism. He is the author of several works, one of the principal being a "Memoir of John Knox."

THE AUTUMN MEETING OF THE EVANGELICAL ALLIANCE.—C. F. Spittler, of Basle has published the programme of the great meeting of the Evangelical Alliance which is to be held in that city during the first week of September. The opening address on "The Unchangeableness of the Gospel preached by the Apostles," will be followed by a series of discussions and reports upon the present condition of Christian and social life in all parts of Christendom All the lectures and addresses will be in French or German, but "special arrangements will be made for speakers and hearers who understand no language but English." The committee announces that the "Christian circles" of Basle are prepared to offer hospitality to all comers, while those who prefer to take up their residence in hotels are requested to communicate with the president of the Quartier Committee. The proceedings will appear in print shortly after the close of the meetings, and subscriptions for the book, at a reduced price, may be paid at the Bureau of the Alliance, 6, Nadelberg.

Gilpin's "Forest Scenery" is about to reappear in a new edition, with notes and an introduction by Francis George Heath, author of "Our Woodland Trees."

Colleges and Schools.

TETTENHALL COLLEGE, WOLVERHAMPTON.

The annual speech day and presentation of prizes at this college took place on Thursday last, when there was a large gathering of the parents and friends of the scholars. Mr. T. W. Shaw, chairman of the directors, presided, supported by Lieut.-Col. Thorneycroft; Mr. A. W. Young, Head-master; Rev. P. P. Rowe, secretary and preacher; Rev. S. C. Adam; Major Loveridge, and a number of influential friends.

The CHAIRMAN, referring to the large assemblage, said it was very gratifying to the directors, as it was a proof of the increased interest which was now so largely felt in the institution. Owing to the commercial depression there had been a decrease in the number of the scholars, but they had not suffered so much in that respect as some other schools. At the Cambridge examination their boys had taken their full share of credit and honours. (Hear, hear.) The boys generally had done good, fair, honest, hard work at their studies, and the head-master and his assistants had also fully and conscientiously discharged their duties, and he must not omit to mention the name of the lady matron, Miss Woolard, upon whose kind and thoughtful care so much of the comfort and happiness of the boys depended. (Applause.) The health of the pupils had been very good, which he attributed in some measure to the use of the swimming bath, and to the athletic sports. The object of the supporters of that institution was being fully realised. Large numbers of boys had left the college with their minds fully and liberally stored with knowledge of the very highest character it was possible to impart, and which was amply sufficient to enable them worthily to occupy any position in life that they might be called to fill. The results flowing on every hand from the influence which such a broad and liberal education must, of necessity, exert upon the character, not only of the recipients themselves, but also through them upon that of untold numbers, would, he felt sure, amply repay those of the proprietors of the school who had an uphill fight in connection with the institution for such a long course of years.

The Rev. P. P. ROWE (secretary) then read the reports of the special examiners; the first of which, from H. Marmaduke Hewitt, Esq., M A, of St. John's College, Cambridge, was as follows:—

I have examined the boys of Tettenhall College in Latin and Greek, and certain of the junior classes in geography and English grammar. The examination of the school was conducted in the case of the first four classes by printed papers. The classes below the third I examined *viva voce*. Detailed lists of the marks obtained by the several pupils have been furnished to the head-master. The performance of the sixth class in Latin was very satisfactory. The books specially prepared were well known, and had evidently been made the subject of careful preparation. Nor were the pupils by any means helpless in the face of "unprepared" translation. In the more difficult matter of Latin prose composition, creditable marks were obtained by about half the form.

The same remarks are applicable *mutatis mutandis*, to the fifth, fourth, and third classes. In each of these the performance was satisfactory, and it is worthy of remark that scarcely a single pupil fell conspicuously below the average standard of his class.

In the junior classes I found a creditable knowledge, up to a certain point, of the elementary principles of the Latin language, and I was much pleased with the intelligent answers I got from the majority of the boys in geography and English grammar. The questions in physical geography alone struck me as having been answered deficiently.

The study of Greek is apparently confined to a small minority, or about one-fifth of the entire school. Those boys, however, who offered this subject were certainly not below the average standard of similar schools in regard to this branch of study. Each class gives evidence of correct instruction and methodical training.

I was much pleased by the general demeanour of the classes examined orally during the time occupied by the examination. The interest and attention they displayed during a somewhat fatiguing course of questioning was a credit both to the training they receive, and to their own powers of concentration and self-command.

The second, from Henry A. Nesbitt, Esq., M.A., London (in mathematics), stated:—

I send the marks for the examinations which I have just been conducting, viz., the written examinations in mathematics (conic sections, trigonometry, Euclid, algebra, and arithmetic), of the sixth, fifth, and fourth forms; the *viva voce* examination in Euclid, algebra, and arithmetic of the third form, and in arithmetic only, of the second and first forms; the written examination of the three higher forms in history and Shakespeare; the *viva voce* examination of the lower forms in history and geography; and a written examination in natural philosophy of the higher and lower divisions of the sixth and fifth forms (united).

The sixth and fifth forms show a uniformity of good style in their work, which, being quite independent of the number of marks obtained, is evidently independent of the natural talent of the boys, and is due to the training they have received. There is a clearness and fulness in the work which is, in my experience, rarely to be found. One lesson they seem all to have learned, namely, that it is almost as important to know whether or not one knows a thing as actually to know it. This shows itself in the fact that wrong answers are so few—the questions are either answered right or not attempted. In praising the style, however, I do not in the least mean to disparage the amount of work done. This is decidedly good. I was anxious in setting the papers not to set easy ones; but you will see by the marks obtained by the two or three leading boys in each class that they were fairly grappled with. In only one paper was the maximum obtained less than eighty. That was in the senior paper of arithmetic (a paper set for both forms), which the fifth form found rather beyond them. I may be allowed to say that I am glad to see that arithmetic is kept up in the higher forms. It often happens that men go up to the Universities well skilled in algebra, but having forgotten much of the more elementary though scarcely easier subject, and suffer accordingly. At the same time I notice that the old methods are adhered to, and that the application of decimals to approximate calculation, by means of the contracted rules for recurring decimals and the decimalisation of money, has not been much insisted on.

The fourth class has made a very good beginning, and is evidently well taught. This, however, is evidenced by the work of all the classes in arithmetic and mathematics. I was pleased to notice in the first class, for example, that the boys were not taught (as they so often are) to express the remainder in a division sum as a fraction before they have learned that a quarter of three is three quarters of one. I would, however, suggest that G.C.M. and L.C.M. ought not to be taught without a knowledge of prime numbers.

In the history and Shakespeare I have had some very good papers, and the only comment to be made is to notice as a proof of the beneficial influence of the study of classics even upon purely English subjects, that the marks obtained (both the highest and the average) have been distinctly better on the classical than on the modern side, in spite of the fact that the classical boys have less time for these subjects, and that in the Shakespeare they had not even completed their reading of the play.

I shall like to bestow a word of approval on the work of the third class in Shakespeare. One could see that the teaching had been a labour of love on the part of their teacher, and that his interest in the subject had been communicated to the boys.

Mr. A. W. YOUNG, head-master, then presented his report, which expressed his general satisfaction with the work of the scholars, and stated that the classes were of such a size as admitted of each boy receiving his proper share of personal instruction. In the highest Latin class, out of a total of 100 marks the first boy gained 78, the second 72; and the average of the whole class of ten boys was 60. In the lowest class in the upper school, the first boy gained 68 marks, the second 66, the third 64; and the average of the class, containing thirteen boys, was 58. The results in other classes were very similar, showing that all the boys are taught, no undue and disproportionate attention being paid to the head boys to the detriment of the rest of the form. Two pupils, H. H. Lankester and J. Gough, have matriculated at London University, in the first division. At the last Cambridge Local Examination twenty passed out of twenty-six, three taking first-class honours with seven marks of distinction. In conclusion, Mr. Young, referring to the spirit pervading the school in the matter of work, said that at no time in his experience had there been a better tone generally than during the last two terms.

After the delivery of some recitations by the scholars the prizes were distributed by Lieut.-Col. Thorneycroft.

The following is the Prize List:—

SCHOLARSHIPS.—Directors'—Joshua Watkinson; Junior Tettenhall—W. P. Halliwell.

SPECIAL PRIZES.—Sir F. Crossley's, for Greek—J. Watkinson; Sir T. Salt's, for mathematics—W. P. Halliwell; Mr. Remmington Mills', for good conduct—J. Harden; Mr. Smith's (of Adelaide), for English essay—S. T. Smith; second do.—H. G. Guinness; Head-Master's, for English verse—S. T. Smith; Second do.—H. G. Guinness; Mr. Taylor's, for Shakespeare—H. F. Keep.

CAMBRIDGE LOCAL EXAMINATION PRIZES (awarded by the committee of the Wolverhampton Centre to successful candidates in honours).—Seniors: S. T. Smith (supplemented by Mr. Smith with books to the value of 3*l*.); Juniors: Joshua Watkinson (supplemented by Mr. Smith with books to the value of 2*l*.), W. P. Halliwell, John Harden.

UPPER SCHOOL.—FORMS VI., V., and IV.—Divinity (senior)—Watkinson; (junior)—Perry and Harden. Latin (classical and modern)—Halliwell, Harden, and Ashton. Greek (classical)—Watkinson (Crossley prize), Harden, and Ashton. French (classical and modern)—Smith, Watkinson, Keep, and Hunt. German (modern side)—Keep, Lankester, and Lance. Mathematics (classical and modern)—Halliwell, Harden, and Smith. English (modern side)—Henderson.

LOWER SCHOOL.—FORM III.—Divinity, Latin, and Dictation, Baldwin; French, Bradbury; English, Euclid, Arithmetic and Algebra, Woodroffe; extra prizes, Pinson and Little. FORM II.—Divinity, Rowe; Latin and French, Addyman; Arithmetic, M'Clure; Dictation, English (Geography, Grammar, and History), Chandler. FORM I.—Divinity, Dawbarn; Latin, Jos. Jones; French and Arithmetic, Haigh; English, Ward; Dictation, Pattison; extra prize, Richards.

GENERAL PRIZES.—Chemistry (Theoretical), Halliwell; Chemistry (Practical), Harden (given by Mr. Robson); Geology, Lankester; Drawing (Freehand), Rigby; Drawing (Mechanical), Woodroffe; Bookkeeping, Watson.

Several scholars in each form were also mentioned with praise.

Lieut.-Col. THORNEYCROFT, in addressing the students, said it was a great pleasure to hear the able way in which the recitations had been delivered by the students, not only in English, but in foreign languages, and which reflected very great credit upon them and their teachers. One great advantage of such an institution as that was that the directors were able to secure the services of an able master for each department. It was also open to boys whose parents differed widely on religious subjects; but the boys, being educated together, learnt to respect each other as friends in after life. He thought the establishment was a very great benefit to the neighbourhood, and in conclusion gave the students some words of encouragement to pursue their studies.

The Rev. S. C. ADAM (vicar of St. Jude's) proposed a resolution congratulating the directors and promoters of the college on the highly honourable position taken by its pupils at the Cambridge Local Examinations and at the Universities; and on the favourable reports presented by the special examiners. He congratulated both the directors and shareholders upon the way in which the students had acquitted themselves in the recent local examinations. About twenty-six of the scholars were presented, and out of that number twenty passed—(Hear, hear)—and some with high honours. That was a proof of the admirable way the masters attended to the education of the students. During the five years that school had been presided over by Mr. Young 168 pupils had passed the local Cambridge examinations, of whom 60 had taken honours, and many had since gone to the Universities. One student, Mr. Horton, had especially distinguished himself at Oxford University. (Applause.)

Major LOVERIDGE seconded the resolution.

The Rev. W. F. CLARKSON, of Edgbaston, moved, and the Rev. G. HUNSWORTH, of Kidderminster, seconded, a vote of thanks to and sympathy with Mr. Young and his teaching staff. Both speakers referred to the arduous nature of the head-master's work, and the gratifying success which had attended it since his connection with the college, and Mr. Hunsworth made special reference to the uniform excellence shown by the present pupils.

The HEAD-MASTER returned thanks in his own behalf and that of his colleagues. Although their work was of an anxious nature it was one in which they took great interest. As to the uniform excellence of the boys he might say that personally he was as pleased to teach a stupid boy as a clever boy if only the stupid boy was anxious to learn. He believed, looking at the college now, from the highest to the lowest form, that the average of those boys who were not anxious to learn was unusually low. He thought the general character was one of work, and that the boys were working very hard.

Mr. T. GRAHAM moved a vote of thanks to Lieutenant-Colonel Thorneycroft for distributing the prizes, and referred to the kindness which the college had ever received at the hands of its genial neighbour.

Alderman BANTOCK, who seconded the motion, spoke of the advantages which the boys had in having the colonel for their neighbour, and his sentiments were echoed by the CHAIRMAN, who, in putting the resolution, said he wished to thank Colonel Thorneycroft, on behalf of the directors, for the unvarying kindness which they had ever received at his hands.

Lieut.-Col. THORNEYCROFT briefly replied, and was warmly cheered.

On the motion of Mr. HENRY WARD, of West Bromwich, seconded by Mr. JAMES AMBLER, of Luddenden Foot, a vote of thanks was accorded to the chairman, and at the call of the Rev. P. P. ROWE, a similar compliment was paid to the lady matron, and the ladies who had assisted her in effectively decorating the school, for which purpose many plants, &c., had been supplied by Mr. Green, of the Midland Nurseries. A tea and conversazione followed.

UNIVERSITY OF LONDON.

The following are lists of the candidates who have passed the recent examinations:—

FIRST B.A. EXAMINATION.—PASS LIST.

FIRST DIVISION.—Elkan Nathan Adler, City of London School; William Henry Fisher Alexander, Flounders College; Thomas William Allen, University College; Marianne Andrews, private study; Arthur Robinson Avery, The Leys School, Cambridge; Herbert Edward Ayre, King's College and private study; George William Bater, University School, Hastings, and private study; Robert Sydney Beauclerk, Beaumont College; Matthew James Bowden Bennett, Owens College; Edgar George Anthony Blount, Stonyhurst College; Martin Bloxsom, Owens College; Arthur Llewellyn Jenkin Brown, Owens College; Francis Archibald Bruton, Bussage House, Stroud; Paul Caudwell, Wesleyan College, Taunton; Edwin William Clark, private study and tuition; John Thomas Cohen, St. Mark's College, Chelsea; Clara Elizabeth Collet, North London Collegiate School and private tuition; Charles John Plumbe Coombes, King's College; Charles Mather Middlehurst Coope, private study; Rowland Walter Cousens, King's College and private study; Edith Elizabeth Maria Creek, Newnham Hall, Cambridge, and private study; Thomas Gasquoine Creak, Owens College; Alexander James Davidson, Kingswood and Woodhouse Grove School and Owens College; George Davison, private study; Mary Clara Dawes, Newton House, Surbiton; Ernest Duerr De Clifford, private study; Edward Meyer De Jong, Owens College; Hugh Neville Dixon, private study; Robert Egan, private study; Alfred Emmott, private study and tuition; John Evans, University College of Wales; Samuel Thomas Evans, University College of Wales and private study; Henry Jackson Hardcastle Faulkner, Woodhouse Grove School; Joseph Flynn, St. Francis Xavier's College, Liverpool; William Howard Goulty, Old Trafford School and Owens College; Henry Gow, Owens College; Theophilus Sidney Gregory, New Kingswood School and Wesley College; William Hall Griffin, University College; William Brandford Griffith, University College; Francis Hammond, King's College School; Charles Millico Hardy, Regent's Park College; George Brighton Harland, private study and tuition; William John Henderson, Rawdon College; Elizabeth Hills, private study; Sidney Walker Hunton, University College; William Henry Jalland, private study; William Johnson, private study; Alfred Foulkes Jones, private study; Joseph Birdsall Jones, private study; Edward Little, Flounders College; Sidney Loney, Sidney Sussex College, Cambridge; Angus Mason Mackay, private study; Marion Isabel Macleane, Ladies' College, Cheltenham; Harry Thiselton Mark, Congregational School, Lewisham, and private study; Frank Marshall, The Leys, Cambridge, and private study; Richard Twitchell Mathews, St. John's College, Battersea: Bernard Perry Miners, private study; Philemon Moore, Manchester New and University Colleges; Evan John Morgan, private study; James Ross Murray, Lancashire Independent and Owens Colleges; Samuel Neale, private study; Arthur William Norman, private study; Andrew Muter John Ogilvie, University College and private study; Augustus Septimus Palmer, Kingswood and Woodhouse Grove School; Valentine Ward Pearson, Didsbury College; Emile Jacques Petitfourt, private study; Richard Pigott, private study; William Pollard, private study; Thomas Price, private study; Percy Mayor Randall, University College; Thomas Read, Brighton Grammar School; John Henry F. Reed, private study; John George Richards, private study; Harry Astley Roberts, private study; Arthur Clavell Salter, King's College; Arthur Daniel Sanderson, New Kingswood and Woodhouse Grove School; Barnett Saul, Jews' College; William John Selby, private study; George Harry Sharpe, private study; Wallace John Shepherd, private study; Frederick Henry Sherwell, Wesleyan College, Taunton; Thomas Sercombe Smith, private study; Harry Herbert Snell, New College; Frederic Spencer, New Kingswood School and private study; William Robert Stokes, private study; Paul Ernest Swinstead, University College; Joseph Robson Tanner, private study; John Edward Taylor, Borough-road Training College; William Nichols Tetley, Kingswood and Woodhouse-grove school; Tom Edward Thomas, private study; George Christopher Walker, Wesley College and Kingswood School; John Edmund Wallace, St. Edmund's College, Ware; Edwin Walmsley, St. Francis Xavier's College, Liverpool; Francis Warren, private study; Harry Williams White, private study; Robert Whitehead, St. Mark's College, Chelsea, and private study; Arthur Syms Wood, Lindow-grove School and Owens College; William J. Wright, private study.

SECOND DIVISION.—William Henry Abraham, private study; Lionel Ernest Adams, private study; Arthur John Ashton, private study and tuition; John Henry Baldwin, Stonyhurst College; Richard Barker, Lancashire Independent and Owens Colleges; Alfred Dick Gregory Barriball, Wesleyan Training College, Westminster, and private study; Edgar Bates, Stevenage Grammar School and private study; Oswald Bradley Baynes, private study; John Hope Belcher, private study; William Robert Bowman, University College; Alfred Neave Brayshaw, Owens College; Joseph Leonard Butler, private study; James Calvert, private study and tuition; Robert Watson Cameron, Owens College; Edward Alloysius Carroll, St. Francis Xavier's College, Liverpool; George Richards Christie, private study; Thomas John Clare, private study and tuition; John Samuel Clemens, Owens College and private study; Ernest Hampden Cook, University College; Francis William Cook, University College; Leonard Herbert Edminson, Old Trafford School and University College; Alfred Gardner, private study; Edward Vincent Gardner, private study; Charles Haskins, private study; Emily Ann Heppel, Bedford College, London; John Steer Hincks, University College; Katharine Holland, Ladies' College, Cheltenham; Charles Hughes, private study; William Irwin, private study; William Monk Jones, Cheshunt College; Charles Heary Kempthorne, private study; Heinrich Karl Ludwig Kraack, Owens College; Edward John Sewell Lamburn, Owens College; William Larking, Battersea Training College and private study; Frank Benjamin Lea, Owens College; William Lees, Wesley College, Sheffield; Samuel Leigh, private study; Walter Letch, private study; Herbert Mann Livens, Cheshunt College; Henry Lynn, private study; Joseph Mack, Owens College; Margaret Jane Nimmo, University College; Edward Thomas Peberdy, Loughborough Grammar School; Robert William Pordige, Kingswood and Woodhouse Grove School; Albert Potter, Wesleyan Training College, Westminster, and private study; Bouverie John William Risk, private study; Samuel Roberts, St. John's College, Battersea, and private study; Arthur Joseph Russell, Beaumont College; Thomas Richard Ryder, St. John's College, Battersea, and private study; Thomas William Ryland, University College; Benjamin Scott, Wesleyan College, Headingley; Arthur Frederick Fraser Smith, private study; Herbert Spencer, Owens College; George Morrison Stoorar, Chester Middle Class School; Herbert Henry Surgey, private study and tuition; William Taylor, private study: Edward Edgecome Trathan, private study and tuition; Odell Newton Tribe, Cheshunt College; Thomas Alfred Walker, Owens College; Charles Arthur Watson, Yorkshire College, Leeds; Edwin Walton Watson, Yorkshire College, Leeds; Foster Watson, Owens College; Charles Prest White, private study; John Lloyd Williams, New College; Thomas Benjamin Williams, St. Peter's College, Peterborough, and private study.

MR. GLADSTONE'S INDICTMENT OF THE GOVERNMENT.

(*From the Spectator.*)

Mr. Gladstone's attack on the Government in the August number of the *Nineteenth Century* is the material for a singularly powerful and eloquent speech. But we believe that a different arrangement, and a great condensation of its various criticisms, would make it a much more effective indictment, without even wholly omitting the heads of the evidence on which the indictment relies. Into this form we propose to cast it, without binding ourselves to add or omit nothing where we think that a word or two of addition or omission would make the drift more lucid, and the charge more just.

"The present Government," then, "took office without a single serious difficulty to confront them, either at home or abroad." If they were to hand over the administration to their successors to-morrow, they would hand it over "weighted with such cares as never have been known to the experience of the last half-century." The *personnel* of the last Government was described by Lord Beaconsfield as calling to mind a range of exhausted volcanoes. Not the *personnel* so much as the administrative cares and problems of the present Government might be even better described as a range of volcanoes, not only not exhausted, but just quick, and labouring with redundant fires. They have made the question of Home Rule dangerous, and even menacing, in two ways. By overburdening Parliament with new and gratuitous questions of the first difficulty, they have diminished the time at its disposal for dealing with local questions, and so have greatly depreciated the repute of its judgment in relation to these questions. And by squandering recklessly the means at their command for facilitating the solution of the great question of county government—by the transfer, namely, of the yield of Imperial taxation to local exchequers without exacting any equivalent—they have delayed indefinitely the chance of solving one division of the question in a manner which might have taken all the heart out of both the Scotch and Irish grievances, so far as these grievances really depend on the inefficiency of Imperial legislation on the subject of local questions. And they have not only magnified in this way the importance of Home Rule on local questions—they have also vastly depreciated the public respect for Imperial rule on Imperial question. By habitually initiating a novel policy of the greatest importance, without consulting Parliament—even when it was a defiance of the law to do so—and treating the subsequent assent of Parliament as the moral equivalent of leave asked and granted, they have lowered the moral standing of Parliament, and made it the mere registrar of their decrees. Nay, they have done more. By the mouth of their law officers they have laid down that the proper function of Parliament in relation to the Queen's standing army, whether in India or elsewhere, is merely to sanction the steps taken by the Executive Government, by voting the necessary supplies. If this doctrine, and the policy exemplifying it, is to be approved at the polls, "the first measure of the new Parliament ought to be to vote monuments of civil honour to Strafford, to Laud, to Filmer, and to Sacheverel, who have found—allowance being made for the difference of the times—such apt pupils in the Ministers of the day, and in their Attorney-General."

And the Government have not only brought those traditional privileges of Parliament which have been hitherto most highly prized into contempt—they have lowered the esteem for its financial integrity and prudence far below any estimate of it that would have been formed within the last quarter of a century. For they have accustomed Parliament to hear of renewed bills and increasing debts, as if these were the proper remedy for national poverty and distress; they have introduced the unreal habit of dividing our expenditure into ordinary and extraordinary, which has been made the excuse for so much financial cowardice in foreign countries; they have taught the nation to measure the claim of their financiers to national respect, not by the ultimate burden on the taxpayer of the expenditure they sanction, but by the burden of the *paid* bills upon the taxpayer (leaving out of sight the unpaid bills); and they have increased the discretionary expenditure, the expenditure on which the Government has a real power of restraint, by very nearly 10,000,000*l.*, in five years, having purchased by that great increase of liabilities not new influence for the country, but only a new drain upon its resources, a fresh number of engagements of far more than ordinary difficulty and danger.

And this naturally leads to the subject of these engagements. The first important blunder in the foreign policy of the Government was its neglect to hold Europe together in its treatment of the affairs of Turkey, though this had been the one main object of the Treaty of 1856. "By a bitter experience, we had found the mischief of allowing the plea of 'Russian interests,' as a pretext for separate intervention in its entangled concerns. Accordingly, the entire policy of the Powers had been addressed to the repression of single and separate interferences, and to the prevention of them for the future." When the three Emperors attempted a separate understanding on Turkish affairs, the true policy of Great Britain would have been calmly to lodge a claim to participate from the beginning, on the ground of treaty rights, "in every discussion of matters touching Turkey, in an open field, not

hedged in and limited to a particular issue by previous and separate combinations." Instead of this, we merely showed our resentment at the Imperial combination, by simply rejecting the Berlin Memorandum "when it had obtained the assent of every European Power except ourselves," and without either offering a substitute or proposing an amendment, whereas we ought to have compelled the three Emperors to confess that they had committed a great diplomatic error. Soon afterwards, the ominous phrase, "British interests"—the very phrase calculated to bring back into the Turkish question that plea of "Russian interest" of which the Crimean war was the fruit—made its appearance, "came more and more into currency," and "lowered our standard and tone of thought at home." From that date the whole of our foreign policy on the Eastern Question was one long variation on the selfish theme of "British interests," one long imitation of the Russian diplomacy which had led to the Crimean war. Our ambassador at Constantinople even went so far as to allege British interests as a fair ground for checking our otherwise legitimate action in restraint of the Bulgarian massacres. And later, it was the same plea which led us to attenuate every concession of freedom and self-government which the subject-races of Turkey would otherwise have gained, and especially to threaten war, rather than permit the union between the two Bulgarias, in order that Russia might write up on the north of the Balkans, "This is free land, liberated by the despot of Russia"; and Great Britain on the south of that range, "This is Turkish land, reserved for the Ottomans by the Tory Ministry and Parliament of England." "Not an inch has been added to free soil through our agency." "Servia, Montenegro, Bulgaria, Greece, perhaps Roumania—every one of them are smaller through our influence than they would have been without us. For the first time it can now be said with truth that in the management of a great crisis of human destiny it would have been better for the interests of justice and liberty if the British nation had not existed." For our adopted part was to make Turkey our debtor and our friend, and we could only do this by paying the price of resisting the encroachment of liberty and independence on Turkish misrule. Even in Cyprus, which we have rescued from Turkey, we have ignored those principles of constitutional liberty for "which in ordinary times Tories, as well as Liberals, feel some regard." "In the Ionian Islands, when we accepted the protectorate we did it with the pledge and the obligation to introduce constitutional government." We have now been in Cyprus a year, and the military advantages anticipated from occupying it are no longer spoken or thought of. "The arsenal, which was to be equal or superior to Malta, where is it?" But we have done something:—"1. We have established forced labour, in preference to hiring workmen in a free market. 2. We have followed Russian precedents in restraining the liberty of the Press. 3. We have excluded from official use the Greek tongue, the language of four-fifths of the inhabitants. 4. We have descended below the civilisation of Turkey in prohibiting to all persons, except Ottoman and British subjects, the power to hold land. 5. We have passed what I shall simply call a brutal ordinance, which enables the Governor and Council to inflict without any trial the penalty of banishment—a penalty which, in such cases, commonly involves the destruction of livelihood. 6. It is declared by Mr. Forster to be certain that slavery, pure and simple, exists under our auspices on the island. 7. And lastly, on account, in one case, of an offence perfectly trivial, and in the other of a breach of mere police regulations, we have not only committed two priests to the common gaol, but have shorn off their beards, which it is with them almost an article of religion to preserve, and in so doing have profoundly wounded the religious feelings of the people. Here are seven shining stars for the new sub-diadem which Her Gracious Majesty will now, we presume, be entitled to wear, as liege of the Sultan in the Island of Cyprus."

And lastly, as to that ambitious protectorate of Asia Minor towards the efficient execution of which the possession of Cyprus was to help us so much, as well as to be our pledge for the reality of the Sultan's reforms—"of the reforms which the treaty contemplated, no one has been accomplished. Nay, but, says the Foreign Secretary, in answer to Lord Carnarvon, how could they be achieved in so short a time? The answer, of course, is that in a twelvemonth they should at least have been begun. If nothing is done in a year, ten times nothing will be the fruit of ten years, and ten times nothing are nothing." Lord Salisbury even throws up his cards. Speaking of the horrors in Armenia, he says:—"If these things are to be cured, it is not by a cure which can come from politicians and diplomatists." Nay, he repudiates the whole obligation:—"We are not bound by obligations because we have obtained stipulations from the Porte for reforms in her dominions." In other words, the whole aim and object of our policy during the negotiation of the Treaty of Berlin, so far as it contemplated anything more than getting rid of Russia, was an empty dream. The revivification of Turkey was always an impossibility, and is now, almost in terms, admitted to have been one.

Such is the substance of Mr. Gladstone's indictment against the Government. No one can affirm that it is not a heavy one. Very few, amongst the Liberals at least, will deny that it is not only heavy, but substantially true.

THE ZULU WAR.

The following telegram appears in the *Standard*. It is dated, Kwamagwasa, July 11:—"Wet weather has set in, and a great deal of inconvenience and some suffering have been caused. The country has become terribly heavy for the transport, and we have lost a great many animals. Newdigate's division has started for Fort Newdigate, on the Upoko River, as it was impossible from want of forage for the whole force to keep together. It is believed that they will find a good supply there. We are moving to form a junction with Crealock's force near Ekowe. Had that division joined us, as was expected, before the attack upon Ulundi, the Zulu defeat would have been crushing, and the war would have been terminated at a blow. It is unfortunate that Sir Garnet Wolseley's arrival just at the moment when Crealock was to have started caused a pause in the most critical part of the campaign, and left Chelmsford's force to deal single-handed with the Zulus, while the Coast column remained inactive. A permanent station is to be established here, and one at St. Paul's, fifteen miles to the east. These, with the existing forts to the west at Evelyn, Marshall, and Newdigate, will form a chain across Zululand and will enable us to overawe the centre of the country and to protect the Zulus on the south of this line who have submitted to us. Since the day of the fight at Ulundi we have received no communication whatever from Cetewayo, and are ignorant of his position, force, and intentions. Dabulmanzi, the King's brother, and several other important chiefs have surrendered to us, and all the coast chiefs are submitting to Crealock, whose troops have burnt Undini, or Undi, and the kraals round it. Of the northern tribes we know nothing. Some of the natives report that the King is in the Ingane Forest, while others say that he is with a strong force at Amanke-Kanze, the new kraal he has built at the junction of the White and Black Umvolosi Rivers. We hear that the Marines are not to be landed, and that the colonial cavalry corps are ordered to be disbanded. Here we have no idea why such steps are being taken. The drawing-off tactics will enable Cetewayo to gather the northern Zulus, whereas energetic measures after the victory would have placed the whole country at our feet. The submission of the coast tribes has weakened Cetewayo's power, but it is premature to look upon the war as concluded."

Another telegram, dated Maritzburg, July 14, is as follows:—"Sir Garnet Wolseley is now setting out to meet Lord Chelmsford at Ekowe. He has received the submissions of several chiefs at Impangwane. The hired transports, Natal and Tom Morton, are still discharging cargo, assisted by the steam-tug Koodoo and three Algoa Bay surf lighters. The gunboat Forester also remains on the coast. Several invalids have come down by sea, a ten hours' voyage only, instead of over a week by land transport, according to the old plan. A flying column, of all mounted men, under Barrow, of the 91st, with some artillery, left camp for a three days' raid; returned on Wednesday. They burnt Undini. All the coast tribes are surrendering. The general impression is that only the northern Zulus will fight. The news from Luneberg shows that there are about seven thousand Zulus and auxiliaries about the Pongolo and Intombi making preparations for Cetewayo's retreat northward. The authorities are keeping a good lookout along the Swazie border. Sir Garnet Wolseley has relieved the Naval Brigade. The men of the Active, Shah, and Boadicea are all to return. The Colonial Volunteers will be replaced by Marines if necessary, as none of late drafts went up to the front. The native border guard has been reduced, all fear of invasion being now over. Every military kraal has been burnt in the districts south of Ulundi, excepting only the kraals of those who surrender. Over ten thousand natives have already come in and surrendered to the Coast Column. From Leydenberg we learn that the six men missing from Major Carrington's patrol are accounted for. One was killed; another trooper, Grant, after six days' wandering in a terrible country, repeatedly pursued by Kaffirs, at length reached Major Creagh's force on the Leydenberg side, and is now in safety. Trooper Blackburn got eventually to Middleburg, while a fourth was taken prisoner to the kraal of Secocœni, who gave him 5*l.* and two blankets, and sent him back to Major Carrington at Fort Weber. On the 11th inst., at ten p.m., an escort from Leydenberg to Pilgrim's Rest was attacked, the enemy getting away with two spans of oxen. Major Creagh at once despatched Captains Owen and Eckersley in pursuit; these officers are still out, and will do everything to recover the cattle."

The following official despatch from Sir Garnet Wolseley has been received at the War Office:—

"General Crealock made reconnaissance seventy miles, July 5, with mounted force. Burnt military kraals. Undini 650 huts. Heavy rains. Supplies for a month for both divisions pushed on from base to Fort Durnford, sea and land, landing uncertain, off and on. I arrived Port Durnford July 7, sent messages to principal chiefs to meet me Empangeni Kraal. Telegraph open to here. Stopped Marines, Simon's Bay, considering whether to send them back to England. Many and important submissions to Crealock; nearly whole district, but vey few fighting men. Drafts from England remain Durban. Heavy rains stopped Chelmsford's movements. Proposed to form brigade of three battalions, Artillery, Engineers, squadron cavalry for Transvaal. Am reducing expenditure. Part of Naval Brigade embarked. Some colonial corps being disbanded; not now required. Egypt, with 117 men, 300 horses, Lancers and Artillery, sent back to Cape, without disembarking. Cetewayo retired to Ngome Forest wants confirming. Mules' train on coast working well, stage system. Chelmsford has had sixty hours' cold rain. Great loss in cattle and horses. Was with flying column at Kwamagwasa on the 11th, reports bodies of Scott-Douglas, 21st, and Corporal Cotter, Lancers, found near there, buried yesterday, evidently lost their way, and had been attacked. Second Division, Newdigate, ten miles from Fort Evelyn. Amumzimpofu on 10th moving to Upoko River for grass and wood. Country quiet there. Dabulmanzi and three other chiefs submitted. Rowlands, with 88th, two guns, 99th, troop of horse acting under Clifford, left Fort Chelmsford 13th for Ekowe with convoy, to await Lord Chelmsford at Umlalazi River, north of Ekowe. Army Service Corps from Jumna at Cape ordered up here. Ninety days' supply for Second Division in Upoko Valley. Much damage to stores by storm. Heliographs working perfectly. Stations at Altezeli, Marshall, Evelyn, Kwamagwasa, and one being established at St. Paul's on 13th. Small flying column under Baker Russell started 14th for Umlavosi River, twelve days' supplies following. Message received with reference to the death of the Prince Imperial from Secretary of State for War, and from His Royal Highness the Duke of Cambridge to Sir Garnet, from His Royal Highness to Clifford, and one from Ponsonby, by order of the Queen, to Marshall. Port Durnford, July 14, No. 5. Second Division has returned from neighbourhood of Ulundi to valley of Upoko River, where wood, water, and grass can be had in abundance, and troops easily fed. Flying column with Lord Chelmsford is to-day at St. Paul's, where a fortified post will be established for a small garrison. Small fort was also established in its rear at Kwamagwasa. Intend visiting flying column at St. Paul's to-morrow before it retires to a position near Ekowe, where I can feed it from the Lower Tugela. I may have to use it in clearing out the country near Inkanhla and Middle Drift.

Lord Chelmsford wishes to return to England, and I have given him permission to do so. Naval Brigade embarks here in a few days. Am disbanding some of the expensive irregular cavalry corps. I intend to move a brigade into Transvaal. I am anxious to keep troops in positions as forward in Zululand as I can there, until political position is more firmly settled. Dabulmanzi and another of the King's brothers surrendered here yesterday. He commanded the enemy at Rorke's Drift. All the chiefs of the coast district as far as Amatonga frontier have now surrendered. They and, I hope, several others are to meet me at Emanegwane next Saturday, 19th, to lay down their arms. Those I have already seen declare they do not wish to have Cetewayo as their chief any longer. The King, with his wives and concubines, and a small following, is said to be in the Ingome Forest. He has not sent in any message since my message to him at the beginning of this month. Health of No. 1 Division is improving. I am sending all sickly to the rear. Tuesday, July 15, 12.30 noon.—Say how corps here are to be disposed of when war is over."

Epitome of News.

The Queen and Princess Beatrice, attended by the suite, are expected to leave Osborne in about ten days for Balmoral.

Prince Leopold, whose recent indisposition prevented him from leaving town when Her Majesty went to the Isle of Wight, still remains at Buckingham Palace, under the care of Sir William Jenner. His Royal Highness is expected to reside in London till he is sufficiently well to travel.

Her Majesty will to day inspect the Bacchante, off Cowes, on the eve of that vessel's departure on her lengthened cruise with the two royal cadets, Her Majesty's grandsons.

The Prince of Wales has appointed the Rev. J. N. Dalton, M.A., to be governor to Prince Albert Victor and Prince George of Wales.

It is stated that the Prime Minister has advised the Queen to confer the honour of an earldom on Lord Lytton, in return for his "services" in connection with the Afghan war.

There is reason for believing that before the expiry of the present Parliament, and not improbably at the end of the present session, the Right Hon. H. B. Brand will retire from the Speakership. According to present anticipations, he will be succeeded by Sir M. W. Ridley, Bart.

The Duchess of Connaught, who was accompanied by the Duke, presented the new colours to the second battalion of the 12th Regiment at Portsmouth on Saturday in the presence of 30,000 spectators. Amongst those present were the Duke of Edinburgh, Prince Louis of Battenberg, Prince and Princess Edward of Saxe-Weimar, the Duke of Manchester, &c. The old colours were first trooped, and after the new ones had been consecrated by Bishop Claughton, chaplain-general to the forces, the duchess made the presentation.

A long list of honours and promotions, as the result of the close of the Afghan war, is published. Major Cavagnari is to be made a K.C.B., and a like honour is to be conferred on Generals Stewart, Browne, Maude, Biddulph, Roberts, and Lumsden. The Order of the Star of India is to be given to the Khan of Khelat and many others.

The announcement of the death, at Ulundi, of Captain the Hon. Edmund Verney Wyatt-Edgell, son of the Baroness Braye, receives a touch of added sadness by the fact that he had just fallen heir to the estates of his aunt, the Hon. Maria Otway Cave, whose personalty was sworn under 60,000*l.*, of which a large share was left to him. His brother Alfred succeeds him.

Up to the present time no fewer than eighty-five bills introduced by the Government, or by private members, in the present session of Parliament, have been abandoned. Among the dropped bills are eighteen Scotch and seventeen Government measures.

Viscount and Viscountess Halifax on Wednesday celebrated their "golden wedding," at their Yorkshire residence, Hickleton Hall, near Doncaster.

The secretary to the proprietors of Exeter Hall writes to the *Times* to say that no meeting of the proprietors has been held since the 11th June last, when a motion for the sale of the hall was declared to be lost by three votes. It was, however, subsequently discovered, on a scrutiny, that five votes against the motion were wrongly given, so that the motion for the sale of the building was carried.

The half-yearly meeting of the Crystal Palace Company was held on Friday at the Cannon-street Hotel, Mr. Thomas Hughes, Q.C., the chairman of the company, presiding. The proceedings were very noisy throughout, and resulted in the appointment of a committee to investigate the affairs of the company, the report of the directors being referred to it, with instructions to report to a meeting to be held a month hence.

Lord Derby has promised to give 100*l.* towards the Arctic Expedition being promoted by Commander Cheyne.

A number of excommunicated Fenians have held a meeting in Manchester to consider the best steps to be adopted in reference to the refusal of the Roman Catholic clergy to admit them to the benefits of religion, Fenianism having come under the interdict against secret societies. A proposal to build a chapel and have a priest of their own was not received with much favour, and it was agreed to consult Dr. Vaughan, the Bishop of Salford, before going any further in the matter.

The report of the commissioners appointed to inquire into the working of the Penal Servitude Acts has been issued. After examining a variety of witnesses, including several men who have recently undergone sentences of penal servitude, and visiting the principal convict prisons both in England and Ireland, the commissioners have come to the conclusion that the system of penal servitude as at present administered is, on the whole, satisfactory; that it is effective as a punishment, and free from serious abuses. They believe that a sentence of penal servitude is now generally an object of dread to the criminal population.

The furniture of the late Mrs. Thomas, who was murdered by Catherine Webster, was sold on Friday at the Assembly Rooms, Richmond, for over 120*l.*

At the annual distribution of prizes at the Middle Class Schools, Cowper-street, City-road, on Friday afternoon, the report of the examiner, Mr. F. W. Maitland, showed that there are in the school 1,170 boys, this being an increase on the number a year ago. Sir Ralph Lingen presided, and the prizes were presented by Lady Lingen, the former speaking in terms of high satisfaction at the condition of the school under the superintendence of the head-master, Dr. Wormell, as observed by himself during a recent visit while the classes were in full operation.

In the Probate and Divorce Division, on Wednesday, before Sir James Hannen and a special jury, the suit of the Rev. C. Newman Hall, minister of Christ Church, Westminster Bridge-road, against his wife and Mr. Richardson, a livery stable keeper, was prosecuted. The case occupied the Court on Thursday, Friday, and Saturday, and excited extraordinary interest, having been reported at immense length by the daily papers, especially the examination and cross-examination of Mrs. Hall. At the close of the proceedings on Saturday the counter-charge against Mr. Hall made by his wife was entirely withdrawn by Mr. Willis, Q.C., her counsel. The case will be resumed this day.

Mr. Tracy Turnerelli, who is now residing in the Isle of Wight, which he is about to leave for the Continent, writes to a local paper stating that he claims the "people's tribute" as "honourably and legally" his own. After his promise to return by July 14 all the pennies subscribed which should be applied for, he adds that there is still a very large debt due to him, and he asks "Conservative associations and their secretaries to be just to him when a Premier and his omnipotent army are in arms against him."

The body of Mr. Anderson, one of the canoeists who were drowned in Lough Allen about a month ago, was discovered on Wednesday evening floating near the shore by a boy who was fishing on the verge of the lake. The fact was communicated to the police at Dowra, and the body brought to shore. The sum of 11*l.* in notes was found in one of the pockets.

The Marquis of Ripon, in speaking on Saturday at Cleckheaton in support of the candidature of Sir John Ramsden and Sir Andrew Fairbairn for the West Riding, dwelt on the non-fulfilment of the promises of the Government of reform in the Turkish Empire, and said the nations of Europe would charge them with having cast the responsibilities which they had incurred in that respect to the winds. He also condemned the Government for leading many farmers to look forward to a return to protection.

All night on Saturday a violent thunderstorm raged over Cambridgeshire, Warwickshire, Surrey, and Middlesex. One man was killed, and also a number of sheep and cows. A parish church in Norfolk was greatly damaged, and the lightning fired a farmhouse at Tivetshall. Great injury was done to the crops by the rain which accompanied the storm, and many acres of land have been flooded.

The French Senate has rejected the amendment of the committee limiting the prolongation of the Commercial Treaty till the 30th June next, and adopted the proposal of the Government for a prolongation till six months after the passing of the new general tariff. The bill as sent up by the Chamber has been passed by a large majority.

On Saturday the French Chambers sat for the last time at Versailles. In both Houses M. Waddington read a decree declaring the ordinary session of 1879 closed. It was at the same time announced that an autumn sitting would commence at Paris on a day hereafter to be fixed, between November 25 and December 1.

On Sunday last about a hundred persons were arrested on the estate of the Grand Duke Constantine at Pavlosky, near St. Petersburg.

A despatch from Alexandria reports the Nile as slowly rising, and to be already higher than it was at the same period last year.

In India the July rains are reported to have been on the whole favourable. The distress in the North-West is subsiding.

A telegram from Simla says that there is no foundation for the statement that cholera is causing great mortality in the 10th Hussars and 17th Regiment.

The Porte has decided to adopt the modifications of the British and French Ambassadors in the firman of investiture of Prince Tewfik, and to grant the Prince all the privileges and prerogatives conferred by the Firman of 1873.

The Italian Minister of the Interior has addressed a circular to all the prefects, enjoining them to watch attentively and continually all individuals known to be instigators of demonstrations and disorders, and, above all, to prevent any manifestations in favour of the *Italia Irredenta*.

It is said to be the intention of the Russian Government shortly to address the Treaty Powers on the subject of the execution of the Treaty of Berlin. This is to be done, it is stated, in a Note about to be issued to the diplomatic representatives of Russia abroad, with directions to communicate it privately to the several Courts. In this note, it is said, the Russian Government takes credit for having fulfilled its own engagements, more particularly with regard to the evacuation in the prescribed time, and to base upon that fact an argument and claim that pressure should now be used to obtain the execution of other parts of the treaty at present remaining unfulfilled.

The amount of juvenile drinking in Chicago has called into existence a society whose object has been to prevent the sale of intoxicating liquors to minors, It was found that 30,000 of the boys and girls of Chicago were in the habit of frequenting liquor saloons. The society has succeeded, by a vigorous application of the law, in closing many of the drinking saloons and rescuing great numbers of their youthful victims. And the work is still going on. The need of it may be seen from the ascertained fact that thousands of Sunday-school scholars are known to have been among the regular visitors of these haunts of vice.

The Comte de Chambord has written a letter to the Marquis de Foresta, at Marseilles, to express his thanks for the manifestations and addresses which he received on the feast of St. Henry. In this letter, which partakes of the character of a manifesto, the Comte de Chambord refutes the charge of having voluntarily declined to avail himself of a former remarkable opportunity of ascending the throne. He reserves for a future occasion the task of casting full light upon the events of 1873, and adds:—"The return of the traditional Monarchy was in harmony with the aspirations of the majority. The workman, artisan, and labourer looked forward to the peaceable enjoyment of a life of industry under the paternal authority of the head of the family, whose gentle sway had been known to so many generations. In a word, the country expected a King of France, but the intrigues of politics had determined that it should have instead a Mayor of the Palace. If in the presence of attentive Europe, and on the morrow of indescribable disasters and reverses, I showed the greater care for my royal dignity and the grandeur of my mission, it was in order that I might remain faithful to my oath never to become the king of a faction or a party. No, I will not submit to the guardianship of men of fictions and Utopias, but I shall not cease to appeal to all honest men for support. Armed with this force, and with the grace of God, I can save France. It is my duty and desire to do so."

Eastern Roumelia is completely cleared of Russian troops, while in Bulgaria only three regiments of cavalry now remain, and these also are expected to be out of the country by the date stipulated, which is next Sunday.

The city of Nancy devoted itself to festivity on Sunday, the occasion being the inauguration of a statue of M. Thiers, to whom the town owes its preservation to France in the settlement that followed the close of the Franco-German war. Madame Thiers was present, and received a floral gift at the hands of a deputation of market girls. Several members of the Government attended the *fete*, and speeches were made by M. Lepère and M. Jules Simon. The latter made an elaborate eulogy of the principles of the Republic as illustrated by the life and writings of M. Thiers. In the streets the cries of "Vive la République" alternated with shouts in favour of M. Ferry and his bill.

The Vienna correspondent of the *Daily Telegraph* states that the Mussulman population of Bulgaria are enduring indescribable outrages—whole families expelled from their homes, men tortured and assassinated without the shadow of a grievance, women insulted, and children ill-treated and left to starve. A state of siege has been proclaimed; in other words, the correspondent says, the barbarous instincts of the Bulgarians are to be let loose against the Mussulmans, who are to have the assistance of the authorities in ridding the Principality of the hated Islamite. A similar statement is made by the Vienna correspondent of the *Golos*, who says that at Varna the Turks are now oppressed by the Bulgarians and that the authorities afford no redress. Owing to the ill-treatment they receive the Turks and Greeks fly to the hills and form bands, which increase in numbers every day. In several districts robberies are of frequent occurrence, villages as well as travellers being plundered.

Aarifi Pasha has addressed a circular to the diplomatic representatives of the Porte, informing them of Khaireddin Pasha's resignation and his own appointment as Prime Minister. As a reason for Khaireddin's retirement from office Aarifi Pasha says that that statesman wished to impose on the Ottoman Empire a system of government which would have greatly weakened the authority of the Sultan. The suppression of the Vizierate, he adds, was necessary in order that the Sovereign might obtain a firmer hold of the reins of government.

Miscellaneous.

LIEUTENANT CAREY.—The *Army and Navy Gazette* states:—"We learn on the best possible authority that Her Majesty will be recommended to permit Captain Carey, 98th Regiment, to return to duty, there being, in the opinion of the highest authorities, nothing to substantiate the charge of cowardice, his act having been one of indiscretion, nothing more. This announcement will be received with the utmost satisfaction from one end of the service to the other. It is the duty of those at the head of the army to take a clear and unprejudiced view of things, and this, it is satisfactory to learn, is likely to be taken in the case of this most unfortunate officer, who, say what people may, simply acted as almost every other human being would doubtless have done under similar circumstances, but who had the ill-luck to be in company with a Prince who lost his life. By dismissing Captain Carey from the service, or even by administering a reprimand, the responsible authorities would, as a foreign officer pointed out in a letter to us a fortnight ago, only be adding a fresh danger to the profession of a soldier." The *United Service Gazette* says:—"The proceedings of the court-martial have, on account of a formal error, been rendered illegal, and have been quashed."

THE "RELIGIOUS" DISTURBANCES IN CONNEMARA.—At the Galway Assizes on Thursday, before Lord Justice Deasy, the first of the prosecutions arising out of the recent disturbances in Connemara—where the agents of the Irish Church Mission have, as alleged, been so persecuted of late—came on for hearing. There are in all about twenty persons awaiting their trial for participating in the riots, and the first batch numbered six—namely, Richard Davis, John Davis, Mary Davis, John M'Donagh, Francis Lynch, and John Coyne. They were indicted for riot at a place near Clifden, on Sunday, March 23, and for assaulting and wounding Constable Sheehan, Royal Irish Constabulary. The proceedings excited the deepest interest, and the Court-house was crowded all day. The priests, who have warmly espoused the cause of the accused persons, were present in large numbers. On the Sunday in question, Mr. M'Neice, a schoolmaster of the Irish Church Missions, was proceeding to church with his family, escorted by two policemen, armed with their rifles, when at a place called Gorham's Cross the party were attacked by a mob, and while M'Neice and his family took refuge in the house of a farmer named Lynch, the police constables, Sheehan and Dunphy, tried to keep the crowd back. The former's rifle was wrested from him while he was guarding the door, and smashed, and he was himself knocked down and beaten so severely that he is disabled. The mob broke into the house and assaulted M'Neice and his daughter, a girl of about sixteen, in the most violent manner. A priest named Flannery came up, and when he entered the house M'Neice asked his protection, and the priest told him to apologise for something he had done. M'Neice replied that he had nothing to apologise to anyone for, and he was struck on the back of the head with a stone. Eventually the priest took the mob along with him, having first interrogated the schoolmaster, who has always been a Protestant, and invited him down to the chapel. The Crown witnesses identified all the prisoners, but a crowd of witnesses were produced for the defence, who swore that none of the accused took any part in the disturbance. The jury acquitted M'Donagh and Coyne, and after a great deal of

deliberation they were finally discharged without agreeing as to the others. In a subsequent case of assault tried, arising out of the Clifden riots, his lordship said he had never heard a greater amount of perjury committed than at the present assizes.

Gleanings.

The swallow, martin, and swift have been almost absent from the suburbs of London this season.

A vessel called the Ino came up the Thames the other day. It was duly accosted by the coastguard at Gravesend. "What vessel's that?" called out the chief officer. "Ino," was the reply. "Yes, I know you know," said the coastguard man, indignantly, "but I want to know too."

The Powers of Advertising.—"Germany," says the *Norristown Herald*, "has just discovered a buried forest in her midst, supposed to be ten thousand years old. If the man who lost it had advertised in the *Norristown Herald*, the chances are that it would have been returned to him the same evening."

Sharp Practice.—A good story is told of a City merchant who lost a gold watch, quietly advertised for it, and paid for its recovery 10*l.* to a man who confessed that he had stolen it. Being anxious to know how it had been done, this condoner of felony asked for the story. The thief, having the ten sovereigns safe in his pocket, stated that he had run up against him in Bow-lane, and so abstracted the watch. With admiring attention the owner of the watch showed the thief out of his house, and returned to congratulate himself and to tell the story to his wife. When he got inside again, however, he found the watch gone a second time, and the ten pounds with it.

American Amusements in Church.—Recent despatches from the South speak disparagingly of the congregation of a church in Jacksonville, Florida, which nearly allowed its rather unpopular pastor to pay out of his own pocket the expenses of plating the front of the pulpit with boiler iron as a guard against stray bullets. This reminds us of some remarks made by the minister during a service at Pooleville, Arkansas, some years ago. He said: "I have again to apologise for the absence of the newly-engaged tenor for the choir. He is expected by the next train, however. And, while I think of it, I would suggest that the present practice of shooting at organists during the service be discontinued. It is a ridiculous habit, and annoys the congregation by filling the church with smoke. The poor man has his faults, but he does the best he can. *Besides, it chips the new organ.*"

The Duke of Argyle and the Yankees.—It is stated that just before the Duke of Argyle and his companions left New York they visited the museum of Cypriote antiquities which General di Cesnola has collected. The party consisted of the Duke, Lady Mary, her sister, and the General. When they entered the museum there was an American there who was regarding the Cypriote "fixings" with undisguised contempt. Observing the deference with which the new arrivals were received, he asked one of the attendants who was "the little gentleman with the yallar hair?" "That's the Duke of Argyle," the man whispered deferentially. "The doose," said the American taking a steady stare. Then, without further hesitation, he walked up to the party and, holding out his hand, said, "The Dook of Argyle, I believe? My name's Lawrance, glad to see you." The Duke cautiously met the proffered hand, which embraced his in a painful squeeze. Then Mr. Lawrance patted his grace on the shoulder approvingly but emphatically, and with a friendly nod to the young ladies, walked off.

Epps's Glycerine Jujubes.—Caution!—These effective and agreeable confections are sold by most Chemists; by others, however, attempts are often made at substitution. We therefore deem it necessary to caution the public that they can only be obtained in boxes, 6d. and 1s., labelled James Epps and Co., Homœopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly, London.

Warning! Reckitt's Paris Blue.—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public have been attended by the usual results—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

Happy Days! There is something of regret and gloom in the first appearance of grey hairs; our prospects are often blighted by their premature appearance. Mrs. S. A. Allen's World's Hair Restorer happily affords a safe and sure means for restoring them again to the freshness and beauty of youth. It is the old established standard and reliable article known and spoken most highly of in every civilised country. It requires only a few applications to restore grey hair to its youthful colour and lustrous beauty, and induce luxuriant growth, and its occasional use is all that is needed to preserve it in its highest perfection and beauty. Dandruff is quickly and permanently removed. Sold by all Chemists and Perfumers.

Holloway's Pills and Ointment.—Justly famous.—For more than forty years these medicaments have been esteemed the most efficacious remedies for impurities of the blood ever discovered. Experience has shown that they not only restore but also preserve health, removing all glandular obstructions, old sores, and disorders arising from an impure state of the blood; and for pimpled faces, scurf, and all scorbutic eruptions and blotches they are unparalleled. Their efficacy is unaffected by lapse of time, and as they keep good in all climates they should never be omitted as part of the stores of ship captains, outfit of emigrants, explorers and travellers of all kinds. They are an immense boon to all sick and afflicted persons.

Births, Marriages, and Deaths.

MARRIAGES.

HUDSON—WESTHORP.—July 26, at the Congregational Church, Buckhurst Hill, by the Rev. W. H. Bevis, of Ramsgate, assisted by the Rev. W. H. Charlesworth, William, youngest son of F. M. Hudson, Mansfield House, Walthamstow, to Alice, youngest daughter of T. Westhorp, Nolmehurst, Loughton, and Sea Girt, Deal.

DINWIDDIE—YOUNGHUSBAND.—July 29, at Park Church, Highbury New Park, the Rev. W. Dinwiddie, LL.B., minister of the Camden-road Presbyterian Church, to Emily, daughter of J. H. Younghusband, Esq.

THOMPSON—ELIOTT.—July 30, at the Friends' Meeting House, Plymouth, W. Arnold Thompson, of Birmingham, son of Francis J. Thompson, of Hamp Green, Bridgwater, to Caroline, third daughter of Samuel Eliott, of Plymouth.

GRAY—HUBBARD.—July 31, at Ashby Magna, by the Rev. Canon Willes, M.A., Matthew Gray, of Grove House, Greatham, West Hartlepool, elder son of William Gray, J.P., of Greatham, co. Durham, to Eliza Jane (Jennie), younger daughter of John Hubbard, of Ashby Magna, Leicestershire.

BEAUMONT—WOOD.—August 2, at the Congregational Church, Wilmslow, by the Rev. James Bedell, of Lymm, assisted by J. A. Picton, M.A., of London, John, fifth son of the late John Beaumont, of The Firs, Wilmslow, to Fanny, only child of Joseph Wood, Westfield, Wilmslow.

HIGGS—KINGSLAND.—Aug. 5, at College Chapel, Bradford, by the Rev. Alfred Holborn, M.A., the Rev. Thomas Kilpin Higgs, M.A., of Hanley, Staffordshire, to Mary, only daughter of the late Rev. W. Kingsland, of Bradford. No cards.

DEATHS.

THOMPSON.—July 2, at Capetown, Cape of Good Hope, after a long and painful illness, Mary Ann, the beloved wife of the Rev. Wm. Thompson, Congregational minister.

SMEETON.—Aug. 3, at Theddingworth, Hannah, widow of the late John Smeeton, in her 83rd year. Friends will kindly accept this intimation.

The Cape Mounted Police.—The following is an extract from a letter lately received from Private Ward at the Seat of War:—"I should just like you to see the real farm house bread I bake! The oven is one dug in the ground, and is just large enough to hold our daily quantum of two loaves. We use flour, water, salt, and Borwick's Baking Powder. My bread often surprises me, it is so light, and white as snow; some of our men will insist that I have 'been in the trade,' and nothing I can say will convince them to the contrary."

"Coca Leaf, Wordsworth's Chemical Food of Health," prepared from "Erythroxylon-Coca," the successful remedy for debility, nervousness, neuralgia, sleeplessness, and rheumatism. 1s. 1½d., 2s. 9d., 5s., and 15s.; sent free on receipt of P.O.O.—H. Wordsworth and Co., Homœopathic Chemists, 6, Sloane-street, Knightsbridge, London.

Do your "Dyeing" at Home.—A sixpenny bottle of Judson's Magenta will dye a table cover or a small curtain completely in ten minutes in a pailful of water. Silk scarfs, veils, braid, ribbons, may be dyed crimson, scarlet, violet, &c., in a basin of water. Judson's Dyes. Sold by chemists everywhere.

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There's not a prettier sight on earth
Than children who are well,
With cheeks like roses, pearly teeth
That fleecy snow excel.

Just see a group of these at play,
And by our Holy Rood,
We say those healthy looks are got
By Dr. RIDGE'S FOOD.

"What say physicians of repute?"
They laud it to the skies.
Its purity and strengthening power
They also criticise.

Nutritious and flesh-forming, too,
And made from all that's good.
All analysts assert that none
Can equal RIDGE'S FOOD.

DR. RIDGE'S FOOD.—ARTHUR HILL HASSELL, M.D., writes:—

"Dr. Ridge's Food is a very nutritious article of diet, well adapted for the use of infants, children, and invalids."

The whole profession praise this Food,
Like mother's milk it feeds;
However weak the child may be,
To health and strength it leads.
Like magic, its nutritious powers
Produce the greatest good;
And that is why all parents use
Famed Dr. RIDGE'S FOOD.

Of diets it is richest, best,
And safest now in use;
One trial does suffice to show
Just what it will produce.
Thousands of human lives it's saved,
And thus its sterling good
Is fully known, and hence the fame
Of Dr. RIDGE'S FOOD.

DR. RIDGE'S FOOD.—What says the Press?

What says the Press? Why, it speaks out,
Its wondrous powers confirms;
And praises it with perfect truth,
In laudatory terms;
It says none equals, none excels,
And, in a fervent mood,
It shows the virtues that exist
In Dr. RIDGE'S FOOD.

The secret of its great success
Is in the mode it's made;
'Tis free as air from parasites
Which others have displayed;
Made from the finest wheat that's grown,
No wonder it has stood
The most severe and searching tests,
This Dr. RIDGE'S FOOD.

DR. RIDGE'S FOOD.—Mothers say:—

How beautiful does baby look,
How healthy and how fat!
It all results from one great source,
And you may guess what's that.
Why, now to eat his diet he
Is always in the mood,
So pleasant to the palate is
Famed Dr. RIDGE'S FOOD.

When other articles we gave,
Disgusted would he be;
But now he takes his Patent Food
With relish and with glee.
Instead of being sickly, weak,
And in a fretful mood,
He's strong, he's healthy, and robust,
With Dr. RIDGE'S FOOD.

DR. RIDGE'S FOOD.
The CONTRAST.

"Look on this picture
And on that."—Shakespeare.

Contrast the child that sickly, pale,
Effeminate, and weak;
Who has not strength, nor nerve, nor yet
Can scarcely dare to speak.
While such are fed on diets vile,
Devoid of all that's good,
Let's see how other children thrive
With Dr. RIDGE'S FOOD.

Reared by the help of RIDGE'S FOOD,
The child is hale and strong;
Possessed of every blessing that
Can make existence long.
It lays the sure foundation of
Health, strength, and all that's good;
This is the contrast daily shown
By Dr. RIDGE'S FOOD.

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4th „	£3 prem.	4,000	„	„	100,000
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